

Elementary Classics

**CICERO
DE AMICITIA**

E. S. SHUCKBURGH M. A.

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TO THE READER

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Elementary Classics.

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A DIALOGUE ON FRIENDSHIP

BY

M. TULLIUS CICERO.

Edited for the use of Schools with Notes, Vocabulary,
and Biographical Index.

BY

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PREFATORY NOTE.

IN what concerns the text of this edition of the *de Amicitia* I desire to acknowledge gratefully my obligations to Dr J. S. Reid. I have purposely abstained from consulting his explanatory notes, feeling that they were too recent to be the common prey of Editors; although I know how much I might have gained from them. I have consulted throughout C. F. Müller's edition of Seyffert's bulky commentary, and frequently the notes in Nauck's edition; and sparingly (for a reason similar to that which kept me from Dr Reid's book) the notes of Mr A. Sidgwick.

I have tried, with what success I cannot say, by a running analysis to shew a boy that there is some meaning in what he reads, and that Cicero did not write merely to puzzle English schoolboys; and by a

Biographical Index, somewhat fuller than usual, I have aimed at rousing some interest in the persons alluded to in the text. I have placed the analysis with the text, as I have done in other books of mine, because my experience as a Schoolmaster has taught me that what is relegated to Preface or Appendix has little chance of being read at all.

APRIL, 1885.

Third Issue.

The notes have been freed from some errors, and the text emended in a few places by the adoption of certain suggestions of various scholars, for which I am indebted to Dr C. Meissner's edition of 1887. The references to the Primer have been adapted to the revised edition of 1888.

FEB., 1890.

The present Edition has had the advantage of a thorough revision of the Vocabulary made by the Rev. G. H. NALL, Assistant Master at Westminster.

CAMBRIDGE, 1894.

INTRODUCTION.

§ 1. CICERO.

Cicero composed the *de Amicitia* in the year B.C. 44, after writing the *de Senectute* and before finishing the *de Officiis*. In this same year he wrote, besides these three books, the dialogues known as *de natura Deorum* and *de Divinatione*, the *de Gloria* and the *Topica*. Now Cicero was killed in December of the following year (B.C. 43). To appreciate fully the extraordinary literary activity of this last year and a half of his life we must try to realise what was going on, and what his feelings were likely to have been during that time.

You must remember then that Cicero was a *novus homo*, that is, he was not descended from any one who had held a Curule Office in Rome. His father lived near Arpinum and was an *Eques*, and therefore fairly well off, but he had not been elected to any Roman magistracy. Cicero himself held the higher magistracies one after the other as he came to the proper age, but he did so because he had become conspicuous as a great speaker, and entirely owing to his own abilities. To his mind the only success in practical life which could possibly stir a man's ambition was just that which he himself had gained,—office and rank obtained in a free State, and as a natural conse-

quence of civil ability and a reward for services to the State. You must remember this, if you would understand—what has often been regarded as a reproach to Cicero's manliness—his great distress when obliged to leave Rome as an exile in B.C. 58; his almost incredulous dismay at finding that the forms of the Republic were to be set at nought when Julius Cæsar became practically a Sovereign; his joy at Cæsar's death; and his despair at finding that even that event would not save Rome from Civil War and Tyranny.

Marcus Tullius Cicero was born near Arpinum on January 3, B.C. 106. His father bore the same name as himself and his mother's name was Helvia. He had one brother named Quintus. As he shewed signs of ability, his father took him to Rome for his education; and after assuming the *toga virilis* in B.C. 91—90 he did what most young Roman gentlemen did who hoped to rise, attended the Chambers of a leading Jurist; first those of Scaevola the Augur, and after his death, those of his cousin Scaevola the Pontifex Maximus. Beside this he attended lectures in Philosophy and Rhetoric; and, as every young Roman also did, he served in a Campaign. The Social or Marsic War was going on, and in B.C. 90 Cicero served under the father of Pompey the Great. After this he returned to Rome and set about fitting himself for the profession of an advocate. It was not until he was between 24 and 25 years old that he pleaded any cause, and the earliest speech of his that we possess was delivered a year later, viz. in B.C. 81 [*pro Quintio*]. The first speech which gained him a great reputation was delivered shortly after this, in defence of Sextus Roscius Amerinus, who was charged with having murdered his own father. From this time Cicero was employed continually as an advocate, and

rapidly became rich¹ and famous. The next step was to obtain public office. In b.c. 77, having completed his 31st year (which was the legal age), he was a Quæstor in Sicily. The Quæstorship was the first step in the ladder of official elevation at Rome, and the Quæstor's duties in a province were mainly connected with finance. Honesty and disinterestedness would be sure to mark a man in such an office; and Cicero had shewn these qualities so conspicuously, that eight years afterwards, when the Sicilians were anxious to prosecute Verres for extortion and cruelty during his three years administration as Prætor of Sicily, it was to Cicero that they applied to act as their advocate. Cicero had become a Senator after his Quæstorship and was now Ædile-elect. His successful prosecution of Verres, who though defended by Hortensius dared not wait the issue but retired to exile in Marseilles, still further increased Cicero's reputation; and after serving as Ædile in b.c. 69, and Prætor in b.c. 66, he reached the highest post in the State, that of the Consulship, to which he was elected for the year b.c. 63. In the course of this year the conspiracy of Catiline broke out, which was suppressed by Cicero with great vigour,—whatever may be thought of the legality of his action. He arrested the chief conspirators, and, bringing them before the Senate, obtained a

¹ It has often been a matter of speculation how Cicero obtained his wealth. His father left him very little: and by the *Lex Cincia muneralis* [b.c. 204] an advocate was forbidden to take fees *ob causam orandam*. But the fact that this law had been necessary shews that the custom prevailed, and the law was probably evaded in various ways. One of the chief sources of wealth for a man in Cicero's position was from *legacies* left by grateful friends or clients. He says himself [2 Phil. 16] that he had received 20 millions of sesterces (about £160000) in this way.

vote for their execution, which he immediately carried out in the Mammertine Prison. But this execution of Roman citizens, without trial and without an appeal (*provocatio*) to the people, was always brought up against Cicero by his enemies. And at length in b.c. 58 his most bitter enemy Clodius, being Tribune, proposed a law to the people ‘that whoever put to death a Roman citizen without trial, shall be interdicted from fire and water.’ Cicero knew of course that this was aimed at him; and after trying in vain for help from Pompey, Cæsar, and other powerful men, he determined to leave Rome. On this a bill was brought in by Clodius and passed, naming Cicero, interdicting him from fire and water and making it lawful to kill him, or anyone who sheltered him, within 400 miles of Italy. His property was confiscated, his house on the Palatine burnt. This was at the end of March b.c. 58. He went to Thessalonica and remained there until the latter part of November; when he returned to Dyrrachium and waited there the recall which he felt sure would come as soon as Clodius’ year of office was at end. The new Consuls for b.c. 57 were his friends, and the Senate was eager to recall him; but his *interdictio* had been passed by a law of the people, and could only by the same means be removed. Though Clodius was no longer Tribune, some of the Tribunes were on his side; and Clodius himself at the head of certain gladiators more than once broke up an assembly of the people by creating a riot. Thus it was not until August b.c. 57 that the law was passed, and Cicero returned to Rome. From this time until May 51 b.c. he resumed his old position in the Senate and at the bar: taking a conspicuous if not a leading part in the events of this stormy and unsettled

period; in which the riots within the town between the adherents of Clodius and Milo, the murder of the former by the latter, the gradual alienation between Cæsar (who was in Gaul) and Pompey, forboded the Civil War which was to follow.

In May B.C. 51 Cicero left Rome to take up the Proconsular Government of Cilicia. He was absent from Italy until November B.C. 50, and did not reach Rome again until the 4th of January B.C. 49. He found the civil war between Cæsar and Pompey on the point of breaking out. Cæsar entered Italy in the second week of January: the Senate divided the country into districts for defence; and Pompey was put at the head of the National forces. But after some ineffectual efforts to raise the necessary troops Pompey retired to Brundusium; and thence (March 16) crossed to Epirus along with all the members of the Senatorial party who would follow him. After much hesitation Cicero joined Pompey in Epirus: but when the latter, after successfully resisting Cæsar's attacks, followed him to Pharsalia, Cicero returned to Italy. Pompey was conquered at Pharsalia (August 9, B.C. 48), and was murdered in Egypt on the 29th of September in the same year. From that time, though the forms of the republic remained, Cæsar was practically in possession of absolute power. In B.C. 45¹ he was nominated perpetual Dictator, Imperator, and Consul for ten years. He did not intend always to hold the Consulship, but nominated whom he chose for some years in advance to this and other offices. He was however assassinated on March 15 B.C. 44. Cæsar, we said, had been practical Sovereign in Rome from the

¹ During this year Cicero's attention was much withdrawn from public affairs by his passionate grief at the loss of his daughter Tullia in February.

middle of B.C. 48 until his death. In that interval he had shewn himself one of the ablest rulers and greatest men that ever lived. Mommsen says that we cannot describe Cæsar for ‘it is impossible to describe perfection’. And even if that is exaggerated praise, everyone acknowledges that he made reforms in all branches of the state of admirable wisdom; and that this wisdom was only equalled by his moderation and clemency to all who had opposed him. He had taken special precautions to preserve Cicero, and to shew him respect and even deference. But if you will think of the story of Cicero’s life, you will understand why all such considerations would fail to win him. The whole greatness of his career (of which he was inordinately proud) was bound up with the Republic. If the Consulship was no longer an object of honourable ambition to be gained by ability and worth, but the mark of a single ruler’s favour or caprice; if the Senate was no longer the supreme council of a free people, but a servile assembly at the beck and call of a tyrant,—then for what had he and others worked and schemed? What was the career of honour and fame which they had been running? If it were to end in the supreme power of one man and the enslaving of a nation, then to Cicero all civil life seemed an empty delusion and failure: his services were all for nothing: the dignity and rank he had won were empty shadows.

To us looking back it is clear that the *libertas*, of which Cicero so fondly spoke, was little more than a possession of monstrous privileges on the part of a small Oligarchy; who used them to enrich themselves, and to oppress their inferiors and their subjects. But to Cicero it was the be-all and end-all of existence and the living embodiment of a glorious history.

If we think of this we can understand, and partly pardon, Cicero's joy and somewhat revolting exultation at the murder of Cæsar. He thought it the final blow to monarchy and a restoration of liberty: a return to the time when the highest object of earthly ambition was the highest office bestowed by the Roman people; a seat in the Roman Senate the most exalted sphere of action for middle age, and the most dignified retirement for advancing years.

He was quickly undeceived. The people and especially the army had loved Cæsar, and his murderers could not remain in safety in Rome. The Consuls, Antony and Dolabella, shewed by their conduct how soon it becomes impossible to maintain the subordination of powerful men to a State, when the tradition of obedience has once been broken. Dolabella, after shewing some disposition to join the party of the Optimates who had hated Cæsar, no sooner arrived at his province than by acts of incredible cruelty and rapacity he brought upon himself a decree of outlawry from the Senate. Antony, while Consul, did not break openly with the Optimates or even with the Assassins: but he studiously avoided consulting the Senate more than necessary; and brought his measures as much as possible before the people. He kept ready Cæsar's legions and tampered with the veterans, who were always prepared to revenge their beloved Cæsar's death. Cicero, not venturing to stay in Rome, retired to his Formian Villa and kept up an anxious correspondence with the Tyrannicides; watching with disgust and despair the policy of Antony; hovering between hopes and fears, and daily expecting to hear of another civil war. He soon came to the conclusion that his safety demanded that he should if possible leave Italy. For this purpose he obtained

from Dolabella, who was going to his province of Syria before his Consulship ended, what was called a *libera legatio*. This was a privilege possessed by Roman senators, which was a great grievance to the provincials: which Cicero had often declaimed against, and as Consul had tried to abolish. Each Proconsul had a certain number of *legati* of senatorial rank attached to him by a decree of the Senate. But it had grown to be a custom for any senator, who wished to travel on his own private business, to obtain a nomination as *legatus*: it being well understood that no duties were to be performed by him. He was usually attached nominally to some Proconsul, but occasionally, it appears, even that farce was not kept up. Wherever he travelled, however, he had the right of exacting supplies and means of travel as though he were a real *legatus*. In spite of his former objection to this practice Cicero was glad now to avail himself of it. He had actually set out in August for Greece, but was driven by stress of weather into Lucopetra, near Rhegium. There he met some acquaintances, lately come from Rome, who reported that Antony was shewing himself more inclined to make terms with the Optimates; and that there was to be a meeting of the Senate on September the first. Cicero had been always more than half inclined not to go, and this news decided him. He returned to Rome on the 30th of August. But he did not find things any better. Antony was determined that the Senate should express their admiration of Cæsar by voting a *supplicatio* in his honour. Cicero would not be present. His absence enraged Antony; and the speeches which they made against each other quickly shewed that any idea of harmony between them was impossible. Cicero again retired to his Villa

at Formiæ and composed a pamphlet against Antony, in the form of a speech supposed to be delivered in the Senate on the 20th of September, though it was in reality never delivered, but only sent to Atticus for publication at his discretion.

The Consuls of the next year (43 B.C.), Pansa and Hirtius, were more or less pledged to the side of the Optimates; and when their year of office commenced, January 1, B.C. 43, or perhaps shortly before, Cicero returned to Rome.

But Antony, though his year of office as Consul was now expired, was still in command of troops. He had while Consul obtained the province of Cisalpine Gaul, with the instruction to drive from it any intruder. He accordingly attacked Decimus Brutus, who was administering that country, and shut him up in Mutina (Modena). In B.C. 43 the Senate ordered him to lay down his arms, and commissioned Octavian, Cæsar's nephew and heir, to suppress him. Pansa and Hirtius also commanded troops against him; and Lepidus was summoned from Spain for the same purpose. The two Consuls fell in battle: Lepidus joined Antony: and Octavian, after forcing the Senate to allow him to be elected Consul (September 22), at last made terms with Antony and Lepidus. Between them at a meeting near Bononia (*Bologna*) the agreement was made, in virtue of which the three were to hold absolute power, jointly, under the title of *tres viri reipublicae constituendae*. This Triumvirate was formally proclaimed on the 27th of November (B.C. 43); and the three Triumvirs, before going to fight the remaining assassins of Cæsar in the East, arranged to put to death those who had conspicuously opposed them at Rome. Among the victims of the Proscription Cicero's name was inserted by Antony, and he

was found by the soldiers sent to kill him near his Formian Villa, and put to death on the 7th of December. During the twelve months preceding this catastrophe he had been generally at Rome or at Tusculum, and had taken a vehement part in rousing the Senate and People to resist Antony. In this period the last twelve speeches of what are known as the ‘Philippics’ were delivered; and they shew how ceaselessly and with what eagerness he engaged in the dangerous politics of the time. You understand then that, from March B.C. 44 to his death in December B.C. 43, Cicero was apparently so completely immersed in political questions, that it is a matter of astonishment that he should have found time to produce so much literary work. But we must remember that for many months of this period he was absent from Rome, and unable to *do* anything except write to his political friends urging and advising them; and that in these unhappy days his old habits of study and composition survived and afforded him an employment, which served to abstract his mind from the miseries that surrounded him. The one unalloyed happiness of his life had been his unbroken friendship with Atticus: it was a natural thought therefore to commemorate this by the composition of a treatise on Friendship dedicated to Atticus.

§ 2. *The form of the treatise.*

The practice of putting a philosophical treatise in the form of a conversation had been adopted by many Greek Philosophers, as most nearly representing the process of thought (Dialectics): and Cicero had imitated them in several of his compositions. It had the literary advantage of giving some dramatic interest to a

discussion; and enabling the writer to introduce names and allusions to real events in a more natural and vivid manner than would have been possible in a continuous essay. The persons who take part in the dialogue are selected from what Mommseu calls the 'Scipionic Circle,' that is, the set of men of whom the centre and chief had been Scipio Africanus the younger. Of these the most eminent perhaps, or at any rate the most closely united with Scipio, was Lælius, who is the chief speaker in, and gives a name to, the treatise. The members of this set were generally distinguished by their fondness for Greek literature and philosophy. Most of them were themselves writers or speakers of some repute; and men of humbler birth, such for instance as Terence, found admission to their society on the score of literary ability. Moreover Scipio had been in sympathy with the aristocratic party against the party of the Gracchi: and therefore Cicero could put into the mouths of his friends political sentiments with which he was himself in sympathy. The friendship of Scipio and Lælius had been famous; and Cicero skilfully chooses for the time of the dialogue a few months after the sudden and perhaps violent death of the former, as that in which the thoughts of Lælius would be likely to be dwelling with especial kindness on the memory of his friend, and their long and uninterrupted intimacy. The conversation too is supposed to be of that private kind which best suits warm feeling and earnest sorrow; for the two interlocutors are the sons-in-law of Lælius, Caius Fannius and Quintus Mucius Scaevola. They do not however materially contribute to the discussion; the short speeches put into their mouths only serving *to break up the discourse of Lælius into convenient divisions of the subject.* If you notice this fact it will

help you to see the natural parts into which the essay falls.

Thus, after the first dedicatory chapter, chapters 2—4 form an introduction founded on the character of Scipio. Then Fannius interposes and extracts a necessary definition of goodness and of friendship (chs. 5—7). The next interruption introduces a discussion of the origin of friendship (chs. 8—9). The next, a series of remarks as to the causes of its dissolution; the wrong and right way of using it; the care to be taken in choosing friends; and the rules of conduct to be observed by friends towards each other. This (chs. 10—26) forms the main bulk of the essay: while the last chapter (27) is a recapitulation of the results arrived at.

The reasoning and arrangement are not always very clear. The English analysis at the head of the chapters is meant to help you to follow them, and may perhaps with advantage be read over first continuously. Those who wish to understand something more of the origin of some of the doctrines of the essay, and to account perhaps for some of the confusion of thought in it, should read with it the Eighth Book of the Ethics of Aristotle.

M. TULLI CICERONIS
LAELIUS SIVE DE AMICITIA DIALOGUS.

CHAPTER I.

INTRODUCTORY. THE ORIGIN OF THE TREATISE.

To Atticus.

1. Q. Mucius augur multa narrare de C. Laelio
socero suo (memoriter) et iucunde solebat nec dubitare
illum in omni sermone appellare sapientem. Ego
autem a patre (ita eram deductus ad Scaevolam sumpta
virili toga, ut quoad possem et liceret a senis latere 5
nunquam discederem) Itaque multa ab eo (prudenter
disputata) multa etiam breviter et (commode) dicta
memoriae mandabam, fierique studebam eius prudentia
doctior. Quo mortuo me ad pontificem Scaevolam con-
tuli, quem (unum nostrae civitatis et ingenio et iustitia 10
praestantissimum) audeo dicere. Sed de hoc alias:
nunc redeo ad augurem. 2. Cum saepe (multa) tum
memini domi in (hemicylico) sedentem, ut solebat, cum
et ego essem una et (pauci admodum) familiares, in eum
sermonem illum incidere qui (tum fere) multis erat in it
ore. Meministi enim profecto, Attice, et eo magis quod

P. Sulpicio utebare multum, cum is tribunus plebis capitali odio a Q. Pompeio qui tum erat consul dissideret, quocum coniunctissime et amantissime vixerat, quanta esset hominum vel admiratio vel querella. 3. Itaque tum Scaevola, cum in eam ipsam mentionem incidisset, exposuit nobis sermonem Laeli de amicitia habitum ab illo secum et cum altero genero C. Fannio M. F. paucis diebus post mortem Africani. Eius disputationis sententias memoriae mandavi, quas hoc libro ex-
posui arbitratu meo; quasi enim ipsos induxi loquentes, ne ‘inquam’ et ‘inquit’ saepius interponeretur, atque ut tamquam a praesentibus coram haberi sermo vide-
retur. Cum enim saepe tecum ageres ut de amicitia scriberem aliquid, digna mihi res cum omnium cogni-
tione tum nostra familiaritate visa est. Itaque feci non invitus ut prodessel multis rogatu tuo. 4. Sed ut in Catone Maiore, qui est scriptus ad te de senectute, Catonem induxi senem disputantem, quia nulla vide-
batur aptior persona quae de illa aetate loqueretur, quam eius qui et diutissime senex fuisse et in ipsa senectute praeter ceteros floruisse; sic, cum accepissemus a patribus maxime memorabilem C. Laeli et P. Scipionis familiaritatem fuisse, idonea mihi Laeli persona visa est quae de amicitia ea ipsa dissereret
quae disputata ab eo meminisset Scaevola. Genus autem hoc sermonum positum in hominum veterum auctoritate et eorum illustrium plus nescio quo pacto videtur habere gravitatis. Itaque ipse mea legens sic afficiar interdum ut Catonem non me loqui existimem.

5. Sed ut tum ad senem senex de senectute, sic hoc libro ad amicum amicissimus de amicitia scripsi. Tum est Cato locutus quo erat nemo fere senior temporibus illis, nemo prudentior: nunc Laelius et sapiens, sic enim est habitus, et amicitiae gloria excellens de amicitia loquitur. Tu velim animum a me parumper avertas, Laelium loqui ipsum putas. C. Fannius et Q. Mucius ad sacerum veniunt post mortem **Africani**: ab his sermo oritur, respondet Laelius, cuius tota disputatio est de amicitia, quam legens tu te ipse cognosces.

CHAPTER II.

FANNIUS begins, ‘*Scipio is acknowledged to have been a most eminent man, and Laelius to deserve his name of Sapiens: there is great curiosity to know how the latter bore his friend's death.*’ LAELIUS. ‘*I acknowledge the compliment, but cannot claim the title, as Cato could for the manner in which he bore his son's death. He was indeed ‘Sapiens’.*’

6. FANNIUS. Sunt ista, Laeli, nec enim melior vir fuit Africano quisquam nec clarior. Sed existimare debes omnium oculos nunc in te esse coniectos; unum te sapientem et appellant et existimant. Tribuebatur ⁵ hoc modo M. Catoni; scimus L. Atilium apud patres nostros appellatum esse sapientem: sed uterque alio quodam modo; Atilius quia prudens esse in iure civili putabatur; Cato quia multarum rerum usum habebat, et¹ multa eius et in Senatu et in foro vel provisa pru-
10 denter vel acta constanter vel responsa acute ferebantur, propterea quasi cognomen iam habebat in senectute sapientis. Te autem alio quodam modo, non solum natura et moribus, verum etiam studio et doctrina esse sapientem, nec sicut vulgus sed ut eruditi solent
15 appellare sapientem qualem in reliqua Graecia neminem,
—7. nam qui septem appellantur, eos qui ista subtilius quaerunt in numero sapientium non habent—Athenis unum accepimus et eum quidem etiam Apollinis ora-
culo sapientissimum iudicatum; hanc esse in te sapi-

¹ Inserted by J. S. R.

entiam existimant ut omnia tua in te posita esse ducas
humanosque casus virtute inferiores putas. Itaque ex
me quaerunt, credo item ex hoc Scaevola, quonam
pacto mortem Africani feras; eoque magis quod his
proximis Nonis, cum in hortos D. Bruti auguris com- 5
mentandi causa, ut assolet, venissemus, tu non adfuisti
qui diligentissime semper illum diem et illud munus
solitus esses obire.

8. SCAEVOLA. Quaerunt quidem, C. Laeli, multi,
ut est a Fannio dictum; sed ego id respondeo quod 10
animum adverti, te dolorem quem acceperis cum sum-
mi viri tum amicissimi morte ferre moderate; nec
potuisse non commoveri, nec fuisse id humanitatis
tuae; quod autem his Nonis in collegio nostro nou
adfuisses valetudinem causam non maestitiam fuisse. 15

LAELIUS. Recte tu quidem, Scaevola, et vere.
Nec enim ab isto officio quod semper usurpavi cum
valere in abduci incommodo meo debui, nec ullo casu
arbitror hoc constanti homini posse contingere ut
ulla intermissio fiat officii. 9. Tu autem, Fanni, quod 20
mihi tantum tribui dicas quantum ego nec agnosco nec
postulo, facis amice; sed, ut mihi videris, non recte
iudicas de Catone. Aut enim nemo, quod quidem
magis credo, aut si quisquam, ille sapiens fuit. Quo-
modo, ut alia omittam, mortem filii tulit! Memineram 25
Paullum, videram Gallum; sed hi in pueris, Cato in
perfecto et spectato viro. 10. Quamobrem cave Catoni
anteponas ne istum quidem ipsum quem Apollo, ut ais,
sapientissimum iudicavit. Huius enim facta, illius

dicta laudantur. De me autem, ut iam cum utroque vestrum loquar, sic habetote.

CHAPTER III.

'I should lie if I denied feeling sorrow; my sorrow however is not for him, who had gained all that was worth gaining and was saved from the pains of old age, but for myself.'

Ego si Scipionis desiderio me moveri negem, quam id recte faciam viderint sapientes; sed certe mentiar. 5 Moveor enim tali amico orbatus, qualis, ut arbitror, nemo unquam erit; ut confirmare possum, nemo certe fuit. Sed non egeo medicina; me ipse consolor et maxime illo solatio quod eo errore careo quo amicorum decessu plerique angi solent. Nihil mali accidisse 10 Scipioni puto; mihi accidit si quid accidit. Suis autem incommodis graviter angi non amicum sed se ipsum amantis est. 11. Cum illo vero quis neget actum esse praeclare? Nisi enim, quod ille minime putabat, immortalitatem optare vellet, quid non est adeptus quod 15 homini fas esset optare? qui summam spem civium, quam de eo iam puerο habuerant, continuo adulescens incredibili virtute superavit; qui consulatum petivit nunquam, factus est consul bis; primum ante tempus; iterum sibi suo tempore, rei publicae paene sero; qui 20 duabus urbibus eversis inimicissimis huic imperio non modo praesentia verum etiam futura bella delevit. Quid dicam de moribus facillimis, de pietate in matrem, liberalitate in sorores, bonitate in suos, iustitia in omnes?

Nota sunt vobis. Quam autem civitati carus fuerit maerore funeris indicatum est. Quid igitur hunc paucorum annorum accessio iuvare potuisset? Senectus enim quamvis non sit gravis, ut memini Catonem anno ante quam mortuus est mecum et cum Scipione disse- 5 rere, tamen aufert eam viriditatem in qua etiam nunc erat Scipio. 12. Quamobrem vita quidem talis fuit vel fortuna vel gloria ut nihil posset accedere: mori- endi autem sensum celeritas abstulit. Quo de genere mortis difficile dictu est; quid homines suspicentur 10 videtis. Hoc vere tamen licet dicere, P. Scipioni ex multis diebus quos in vita celeberrimos laetissimosque viderit illum diem clarissimum fuisse, cum Senatu dismisso domum reductus ad vesperum est a patribus conscriptis, populo Romano, sociis et Latinis, pridie 15 quam excessit e vita; ut ex tam alto dignitatis gradu ad superos videatur deos potius quam ad inferos per- venisse.

CHAPTER IV.

'I believe in the immortality of the soul, and that Scipio is with the gods: while the memory of our friendship is a perennial delight.' FANNIUS. *'Pray give us then a dissertation on friendship.'*

13. Neque enim assentior eis qui haec nuper disse- rere coeperunt, cum corporibus simul animos interire 20 atque omnia morte deleri. Plus apud me antiquorum auctoritas valet vel nostrorum maiorum qui mortuis tam religiosa iura tribuerunt, quod non fecissent pro-

fecto, si nihil ad eos pertinere arbitrarentur; vel eorum qui in hac terra fuerunt magnamque Graeciam, quae nunc quidem deleta est tunc florebat, institutis et praeceptis suis erudierunt; vel eius qui Apollinis oraculo 5 sapientissimus est iudicatus, qui non tum hoc, tum illud, ut in plerisque, sed idem semper, animos hominum esse divinos, eisque cum e corpore excessissent redditum in caelum patere, optimoque et iustissimo cuique expeditissimum. 14. Quod idem Scipioni videbatur 10 qui quidem, quasi praesagiret, perpaucis ante mortem diebus cum et Philus et Manilius adesset et alii plures, tuque etiam, Scaevola, mecum venisses, triduum disseruit de re publica; cuius disputationis fuit extremum fere de immortalitate animorum, quae se in quiete per visum ex Africano audisse dicebat. ¶ Id si ita est ut optimi cuiusque animus in morte facilime evolet tamquam e custodia vinculisque corporis, cui censemus cursum ad deos faciliorem fuisse quam Scipioni? Quocirca maerere hoc eius eventu vereor ne invidi magis 15 quam amici sit. Sin autem illa veriora ut idem interitus sit animorum et corporum nec ullus sensus maneat, ut nihil boni est in morte, sic certe nihil mali. Sensu enim amissio, fit idem quasi natus non esset omnino; quem tamen esse natum et nos gaudemus et haec civitas dum erit laetabitur. 15. Quamobrem cum illo quidem, ut supra dixi, actum optime est, mecum incommodius, quem fuerat aequius, ut prius introieram, sic prius exire de vita. Sed tamen recordatione nostrae amicitiae sic fruor ut beate vixisse videar,

quia cum Scipione vixerim; quocum mihi coniuncta cura de re publica et de privata fuit, quocum et domus fuit et militia communis, et id in quo est omnis vis amicitiae, voluntatum, studiorum, sententiarum summa consensio. Itaque non tam ista me sapientiae⁵ quam modo Fannius commemoravit fama delectat, falsa praesertim, quam quod amicitiae nostrae memoriam spero sempiternam fore. Idque mihi eo magis est cordi quod ex omnibus saeculis vix tria aut quatuor nominantur paria amicorum; quo in genere sperare¹⁰ videor Scipionis et Laeli amicitiam notam posteritati fore.

16. FANN. Istuc quidem, Laeli, ita necesse est. Sed quoniam amicitiae mentionem fecisti et sumus otiosi, pergratum mihi feceris, spero item Scaevolae, si¹⁵ quemadmodum soles de ceteris rebus cum ex te quaeruntur, sic de amicitia disputaris quid sentias, qualem existimes, quae praecepta des.

SCAEV. Mihi vero erit gratum; atque id ipsum cum tecum agere conarer, Fannius antevertit. Quam-²⁰ obrem utrius nostrum gratum admodum feceris.

CHAPTER V.

LAELIUS. '*However unworthy I will try. I. Friendship can only exist between the good. By goodness I do not mean the fanciful perfection of the Stoics, but such as consists of the moral qualities generally acknowledged to be good.'*

17. LAEL. Ego vero non gravarer, si mihi ipse confiderem; nam et praeclara res est, et sumus, ut

dixit Fannius, otiosi. Sed quis ego sum? aut quae est in me facultas? Doctorum est ista consuetudo eaque Graecorum, ut eis ponatur de quo disputent quamvis subito. Magnum opus est egetque exercitatione non parva. Quamobrem quae disputari de amicitia possunt, ab eis censeo petatis qui ista profitentur. Ego vos hortari tantum possum ut amicitiam omnibus rebus humanis anteponatis: nihil est enim tam naturae aptum tam conveniens ad res vel secundas vel ad 10 versas. 18. Sed hoc primum sentio nisi in bonis amicitiam esse non posse; neque id ad vivum reseco, ut illi qui haec subtilius disserunt, fortasse vere sed ad communem utilitatem parum; negant enim quemquam virum bonum esse nisi sapientem. Sit ita sane; 15 sed eam sapientiam interpretantur quam adhuc mortalis nemo est consecutus. Nos autem ea quae sunt in usu vitaque communi, non ea quae finguntur aut optantur, spectare debemus. Nunquam ego dicam C. Fabricium, M'. Curium, Ti. Coruncanium, quos sapientes nostri maiores iudicabant, ad istorum normam fuisse sapientes. Quare sibi habeant sapientiae nomen et invidiosum et obscurum; concedant ut hi boni viri fuerint. Ne id quidem facient; negabunt id nisi sapienti posse concedi. 19. Agamus igitur pingui 20 Minerva, ut aiunt. Qui ita se gerunt, ita vivunt, ut eorum probetur fides, integritas, aequitas, liberalitas, nec sit in eis ulla cupiditas vel libido vel audacia, sintque magna constantia, ut ei fuerunt modo quos nominavi, hos viros bonos, ut habiti sunt, sic etiam appellavimus.

landos putemus, quia sequantur quantum homines possunt naturam optimam bene vivendi ducem. Sic enim mihi perspicere videor, ita natos esse nos ut inter omnes esset societas quaedam, maior autem ut quisque proxime accederet. Itaque cives potiores quam 5 peregrini, propinqui quam alieni: cum his enim amicitiam natura ipsa peperit; sed ea non satis habet firmitatis. Namque hoc praestat amicitia propinquitati quod ex propinquitate benevolentia tolli potest, ex amicitia non potest: sublata enim benevolentia 10 amicitiae nomen tollitur, propinquitatis manet. 20. Quanta autem vis amicitiae sit ex hoc intellegi maxime potest, quod ex infinita societate generis humani, quam conciliavit ipsa natura, ita contracta res est et adducta in angustum ut oīnis caritas aut inter duos 15 aut inter paucos iungeretur.

CHAPTER VI.

II. '*Friendship is a union of sentiment on all matters human and divine joined with goodwill and affection. Such friendship is the child of Virtue, and brings with it numerous advantages.'*

Est autem amicitia nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensio; qua quidem haud scio an excepta sapientia nihil melius homini sit a dis immortalibus 20 datum. Divitias alii praeponunt, bonam alii valetudinem, alii potentiam, alii honores, multi etiam

voluptates. Beluarum hoc quidem extremum: illa autem superiora caduca et incerta, posita non tam in consiliis nostris quam in fortunae temeritate. Qui autem in virtute summum bonum ponunt, p^{rae}clare 5 illi quidem; sed haec ipsa virtus amicitiam et gignit et continet, nec sine virtute amicitia esse ullo pacto potest. 21. Iam virtutem ex consuetudine vitae sermonisque nostri interpretemur, nec eam, ut quidam docti, verborum magnificentia metiamur; virosque 10 bonos eos qui habentur numeremus, Paulos, Catones, Gallos, Scipiones, Philos: his communis vita contenta est: eos autem omittamus qui omnino nusquam reperiuntur. Tales igitur inter viros amicitia tantas opportunitates habet quantas vix queo dicere. 22. Principo, qui potest esse vita vitalis, ut ait Ennius, quae non in amici mutua benevolentia conquiescat? Quid dulcius quam habere quicum omnia audeas sic loqui ut tecum? Qui esset tantus fructus in prosperis rebus, nisi haberes qui illis aeque ac tu ipse gauderet? Adversas vero ferre difficile esset sine eo qui illas gravius 20 etiam quam tu ferret. Denique ceterae res quae expetuntur opportuna sunt singulae rebus fere singulis; divitiae ut utare; opes ut colare; honores ut laudere; voluptates ut gaudeas; valetudo ut dolore careas et muneribus fungare corporis: amicitia res plurimas continet. Quoquo te verteris praesto est: nullo loco excluditur: nunquam intempestiva, nunquam molesta est: itaque non aqua, non igni, ut aiunt, locis pluribus utimur quam amicitia. Neque ego

nunc de vulgari aut de mediocri, quae tamen ipsa et delectat et prodest, sed de vera et perfecta loquor qualis eorum qui pauci nominantur fuit. Nam et secundas res splendidiores facit amicitia, et adversas partiens communicansque leviores.

5

CHAPTER VII.

III. ‘*Friendship is a bond of union in the family, the state, and the physical universe. Empedocles called it the conservative force in nature.*’

23. Cumque plurimas et maximas commoditates amicitia contineat, tum illa nimis praestat omnibus quod bonam spem praelucet in posterum nec debilitari animos aut cadere patitur. Verum enim amicum qui intuetur, tamquam exemplar aliquod intuetur sui. Quocirca et 10 absentes adsunt et egentes abundant et imbecilli valent, et, quod difficilius dictu est, mortui vivunt; tantus eos honos, memoria, desiderium prosequitur amicorum. Ex quo illorum beata mors videtur, horum vita laudabilis. Quod si exemeris ex rerum natura benevolentiae 15 coniunctionem, nec domus ulla nec urbs stare poterit; ne agri quidem cultus permanebit. Id si minus intellegitur, quanta vis amicitiae concordiaeque sit ex dissensionibus atque discordiis percipi potest. Quae enim domus tam stabilis, quae tam firma civitas est, quae 20 non odiis atque discidiis funditus possit reverti? ex quo quantum boni sit in amicitia iudicari potest. 24. Agrigentinum quidem doctum quendam virum carminis-

bus Graecis vaticinatum ferunt, quae in rerum natura
 totoque mundo constarent quaeque moverentur, ea
 contrahere amicitiam, dissipare discordiam. Atque
 hoc quidem omnes mortales et intellegunt et re pro-
 bant. Itaque si quando aliquod officium exstitit amici
 in periculis aut adeundis aut communicandis, quis est
 qui id non maximis efferat laudibus? Qui clamores
 tota cavea nuper in hospitis et amici mei M. Pacuvii
 nova fabula; cum ignorante rege uter esset Orestes,
 Pylades Orestem se esse diceret, ut pro illo necaretur;
 Orestes autem, ita ut erat, Orestem se esse perseve-
 raret. Stantes plaudebant in re ficta: quid arbitramur
 in vera facturos fuisse? Facile indicabat ipsa natura
 vim suam, cum homines quod facere ipsi non possent,
 id recte fieri in altero iudicarent. Hactenus mibi
 videor de amicitia quid sentirem potuisse dicere. Si
 quae praeterea sunt, credo autem esse multa, ab eis, si
 videbitur, qui ista disputant quaeritote.

FANNIUS. ‘Pray continue the dissertation, Laelius. No one can
 be a greater authority on the subject.’

25. FANN. Nos autem a te potius: quamquam
 etiam ab ipsis saepe quaesivi et audivi non invitus
 equidem, sed aliud quoddam filum orationis tuae.

SCAEV. Tum magis id dices, Fanni, si nuper in
 hortis Scipionis, cum est de re publica disputatum,
 adfuisses. Qualis tum patronus iustitiae fuit contra
 accuratam orationem Phili!

FANN. Facile id quidem fuit iustitiam iustissimo

viro defendere. SCAEV. Quid amicitiam? Nonne facile ei, qui ob eam summa fide constantia iustitiaque servatam maximam gloriam ceperit?

CHAPTER VIII.

LAELIUS. ‘Well then, first, what is the origin of friendship? Is it need of help or natural inclination? I believe it is the latter, though there is a certain sense of advantage likely to arise from it. Again, we love because we see good qualities, for nothing is more loveable than virtue. If hope of advantage were the only origin of friendship, the loss of that hope would dissolve it, which is not the case. Friendship has its origin in nature and is eternal.’

26. LAEL. Vim hoc quidem est afferre. Quid enim refert qua me ratione cogatis? Cogitis certe: 5 studiis enim generorum, praesertim in re bona, cum difficile est tum ne aequum quidem obsistere. Saepissime igitur mihi de amicitia cogitanti maxime illud considerandum videri solet, utrum propter imbecillitatem atque inopiam desiderata sit amicitia, ut dandis 10 recipiendisque meritis, quod quisque minus per se ipse posset, id acciperet ab alio vicissimque redderet, an esset hoc quidem proprium amicitiae, sed antiquior et pulchrior et magis a natura ipsa profecta alia causa. Amor enim, ex quo amicitia nominata est, princeps est 15 ad benevolentiam coniungendam. Nam utilitates quidem etiam ab eis percipiuntur saepe qui simulatione amicitiae coluntur et observantur temporis causa: in amicitia autem nihil fictum est, nihil simulatum; et

quidquid est, id et verum est et voluntarium. 27. Quapropter a natura mihi videtur potius quam ab indigentia orta amicitia, applicatione magis animi cum quodam sensu amandi quam cogitatione quantum illa res utilitatis esset habitura. Quod quidem quale sit etiam in bestiis quibusdam animadverti potest, quae ex se natos ita amant ad quoddam tempus et ab eis ita amantur ut facile earum sensus appareat. Quod in homine multo est evidentius: primum ex ea caritate quae est inter natos et parentes, quae dirimi nisi detestabili scelere non potest: deinde, cum similis sensus exstitit amoris, si aliquem nacti sumus cuius cum moribus et natura congruamus, quod in eo quasi lumen aliquod probitatis et virtutis perspicere videamur. 28. Nihil est enim amabilius virtute; nihil quod magis alliciat ad diligendum: quippe cum propter virtutem et probitatem etiam eos quos nunquam vidi-
mus quodam modo diligamus. Quis est qui C. Fabrici,
M'. Curi non cum caritate aliqua et benevolentia me-
moriam usurpet, quos nunquam viderit? Quis autem
est qui Tarquinium Superbum, qui Sp. Cassium, Sp.
Maelium non oderit? Cum duobus ducibus de imperio
in Italia decertatum est, Pyrrho et Annibale. Ab altero
propter probitatem eius non nimis alienos animos
habemus; alterum propter crudelitatem semper haec
civitas oderit.

CHAPTER IX.

Nor are the baser passions its origin. But though not produced, it is fostered, by association and mutual benefits.

29. Quod si tanta vis probitatis est ut eam vel in eis quos nunquam vidimus, vel, quod maius est, in hoste etiam diligamus, quid mirum est si animi hominum inoveantur, cum eorum quibuscum usu coniuncti esse possunt virtutem et bonitatem perspicere videantur? 5 Quamquam confirmatur amor et beneficio accepto et studio perspecto et consuetudine adiuncta; quibus rebus ad illum primum motum auimi et amoris adhibitis admirabilis quaedam exardescit benevolentiae magnitudo: quam si qui putant ab imbecillitate proficiisci, ut sit per 10 quem assequatur quod quisque desideret, huinilem sane relinquunt et minime generosum, ut ita dicam, ortum amicitiae quam ex inopia atque indigentia natam volunt. Quod si ita esset, ut quisque minimum in se esse arbitraretur, ita ad amicitiam esset aptissimus: quod longe 15 secus est. 30. Ut enim quisque sibi plurimum confidit et ut quisque maxime virtute et sapientia sic munitus est ut nullo egeat suaque omnia in se ipso posita iudicet, ita in amicitiis expetendis colendisque maxime excellit. Quid enim? Africanus indigens mei? Minime hercle: ac 20 ne ego quidem illius; sed ego admiratione quadam virtutis eius, ille vicissim opinione fortasse nonnulla quam de meis moribus habebat me dilexit; auxit benevolentiam consuetudo. Sed quamquam utilitates multae

et magnae consecutae sunt, non sunt tamen ab earum spe causae diligendi profectae. 31. Ut enim benefici liberalesque sumus non ut exigamus gratiam, neque enim beneficium feneramur, sed natura propensi ad liberalitatem sumus; sic amicitiam non spe mercedis adducti, sed quod omnis eius fructus in ipso amore inest, expetendam putamus. 32. Ab his qui pecudum ritu ad voluptatem omnia referunt longe dissentunt: nec mirum. Nihil enim altum, nihil magnificum ac divinum suspicere possunt, qui suas omnes cogitationes abiecerunt ~~in~~ rem tam humilem tamque contemptam. Quamobrem hos quidem ab hoc sermone removeamus: ipsi autem intellegamus natura gigni sensum diligendi et benevolentiae caritatem facta significatione probitatis; quam qui appetiverunt applicant se et proprius admovent, ut et usu eius quem diligere coeperunt fruantur et moribus, sintque pares in amore et aequales, propensionesque ad bene merendum quam ad reposendum, atque haec inter eos sit honesta certatio. Sic et utilitates ex amicitia maxima capientur, et erit eius ortus a natura quam ab imbecillitate et gravior et verior. Nam si utilitas amicitias conglutinaret, eadem commutata dissolveret. Sed quia natura mutari non potest, idcirco verae amicitiae sempiternae sunt. Ortum quidem amicitiae videtis, nisi quid ad haec forte vultis.

FANN. Tu vero perge, Laeli. Pro hoc enim qui minor est natu meo iure respondeo.

33. SCAEV. Recte tu quidem. Quamobrem audiamus.

CHAPTER X.

What are the causes which break friendship? (1) Changes produced by time; (2) rivalry in money, office, love; (3) the looking for favours contrary to justice and morality.

X LAEL. Audite ergo, optimi viri, ea quae saepissime inter me et Scipionem de amicitia disserebantur: quamquam ille quidem nihil difficilius esse dicebat quam amicitiam usque ad extremum vitae diem permanere. Nam vel ut non idem expediret incidere saepe, vel ut de re publica non idem sentiretur: mutari etiam mores hominum saepe dicebat, alias adversis rebus, alias aetate ingravescente. Atque earum rerum exemplum ex similitudine capiebat ineuntis aetatis, quod summi puerorum amores saepe una cum praetexta toga pone- 10 rentur: 34. sin autem ad adulescentiam perducti essent, dirimi tamen interdum contentionem vel uxoriae condicione, vel commodi alicuius quod idem adipisci uterque non posset. Quod si qui longius in amicitia projecti essent, tamen saepe labefactari si in honoris con- 15 tentionem incidissent: pestem enim nullam maiorem esse in amicitiis quam in plerisque pecuniae cupiditatem, in optimis quibusque honoris certamen et gloriae; ex quo inimicitias maximas saepe inter amicissimos exstitisse. 35. Magna etiam discidia et plerumque 20 iusta nasci, cum aliquid ab amicis quod rectum non esset postularetur, ut aut libidinis ministri aut adiutores essent ad iniuriam, quod qui recusarent, quamvis

honeste id facerent, ius tamen amicitiae deserere arguerentur ab iis quibus obsequi nollent; illos autem, qui quidvis ab amico auderent postulare, postulatione ipsa profiteri omnia se amici causa esse facturos: eorum 5 querela inveteratas non modo familiaritates exstingui solere, sed etiam odia gigni sempiterna. Haec ita multa quasi fata impendere amicitiis ut omnia subterfugere non modo sapientiae sed etiam felicitatis diceret sibi videri.

CHAPTER XI.

What may be rightly asked of a friend and what not. Instance of both.

- 10 36. Quamobrem id primum videamus, si placet, quatenus amor in amicitia progredi debeat. Num, si Coriolanus habuit amicos, ferre contra patriam arma illi cum Coriolano debuerunt? Num Vecellinum amici regnum appetentem, num Maelium debuerunt iuvare?
- 15 37. Ti. quidem Gracchum rem publicam vexantem a Q. Tuberone aequalibusque amicis derelictum videamus. At C. Blossius Cumanus hospes familiae vestrae, Scaevola, cum ad me qui aderam Laenati et Rupilio consulibus in consilio deprecatum venisset,
- 20 hanc ut sibi ignoscerem causam afferebat, quod tanti Ti. Gracchum fecisset ut quidquid ille vellet sibi facendum putaret. Tum ego, Etiamne si te in Capitolum faces ferre vellet? Nunquam, inquit, voluisset id quidem. Sed, si voluisset? Paruissem. Videtis quam 25 nefaria vox. Et hercle ita fecit, vel plus etiam quam

dixit; non enim paruit ille Ti. Gracchi temeritati sed praefuit, nec se comitem illius furoris sed ducem praebuit. Itaque hac amentia, quaestione nova perterritus, in Asiam profugit, ad hostes se contulit, poenas rei publicae graves iustasque persolvit. Nulla est igitur excusatio peccati si amici causa peccaveris; nam cum conciliatrix amicitiae virtutis opinio fuerit, difficile est amicitiam manere si a virtute defeceris. 38. Quod si rectum statuerimus vel concedere amicis quidquid velint vel impetrare ab eis quidquid velimus, perfecta quidem sapientia simus, si nihil habeat res viti: sed loquimur de eis amicis qui ante oculos sunt, quos vidimus aut de quibus memoriam accepimus, quos novit vita communis. Ex hoc numero nobis exempla sumenda sunt, et eorum quidem maxime qui ad sapientiam proxime accedunt. 39. Videmus Papum Aemilium C. Luscino familiarem fuisse; sic a patribus accepimus, bis una consules, collegas in censura: tum et cum eis et inter se coniunctissimos fuisse M'. Curium et Ti. Coruncanium memoriae proditum est. Igitur ne suspicari quidein possumus quemquam horum ab amico quidpiam contendisse quod contra fidem, contra iusjurandum, contra rem publicam esset. Nam hoc quidem in talibus viris quid attinet dicere, si contendisset impetraturum non fuisse, cum illi sanctissimi viri fuerint, aequae autem nefas sit tale aliquid et facere rogatum et rogare? At vero Ti. Gracchum sequebantur C. Carbo, C. Cato, et minime tunc quidem Gaius frater, nunc idem acerrimus.

CHAPTER XII.

First rule: Nothing base must be asked or granted. Warnings from history.

40. Haec igitur lex in amicitia sanciatur ut neque rogemus res turpes nec faciamus rogati. Turpis enim excusatio est et minime accipienda cum in ceteris peccatis, tum si quis contra rem publicam se amici causa fecisse fateatur. Etenim eo loco, Fanni et Scaevola, locati sumus ut nos longe prospicere oporteat futuros casus rei publicae. Deflexit iam aliquantulum de spatio curriculoque consuetudo maiorum. Ti. Gracchus regnum occupare conatus est, vel regnavit is quidem paucos menses. 41. Num quid simile populus Romanus audierat aut viderat? Hunc etiam post mortem secuti amici et propinqui quid in P. Scipione effecerint sine lacrimis non queo dicere. Nam Carbonem quoquo modo potuimus propter recentem poenam 15 Ti. Gracchi sustinuimus. De autem C. Gracchi tribunatu quid exspectem non libet augurari. Serpit enim in dies res, quae proclivis ad perniciem cum semel coepit labitur. Videtis in tabella iam ante quanta facta sit labes, primo Gabinia lege, biennio autem post Cassia. 20 Videre iam videor populum a senatu disiunctum, multitudinis arbitrio res maximas agi. Plures enim dissent quemadmodum haec fiant quam quemadmodum his resistatur. 42. Quorsum haec? Quia sine sociis nemo quidquam tale conatur. Praecipiendum est igitur bonis ut, si in eiusmodi amicitias ignari casu ali-

quo inciderint, ne existiment ita se alligatos ut ab amicis in re publica peccantibus non discedant: improbis autem poena statuenda est; nec vero minor eis qui secuti erunt alterum, quam eis qui ipsi fuerint impietatis duces. Quis clarior in Graecia Themistocle? 5 quis potentior? qui cum imperator bello Persico servitute Graeciam liberasset, propterque invidiam in exsilium expulsus esset, ingratae patriae iniuriam non tulit quam ferre debuit. Fecit idem quod xx annis ante apud nos fecerat Coriolanus. His adiutor contra 10 patriam inventus est nemo: itaque mortem sibi uterque concivit. 43. Quare talis improborum consensio non modo excusatione amicitiae tegenda non est, sed potius supplicio omni vindicanda, ut ne quis concessum putet amicum vel bellum patriae inferentem sequi. 15 Quod quidem, ut res coepit ire, haud scio an aliquando futurum sit. Mihi autem non minori curae est qualis res publica post mortem meam futura sit quam qualis hodie sit.

CHAPTER XIII.

Granting this law a friend cannot be too zealous.

Three Greek paradoxes considered:

- (a) *Avoid friendship, it doubles anxieties.*
- (b) *Hold loose to friendship, you can always tighten the bond.*
- (c) *The only cause of friendship is personal advantage.*

44. Haec igitur prima lex amicitiae sanciatur ut 20 ab amicis honesta petamus, amicorum causa honesta faciamus; ne exspectemus quidem dum rogemur; stu-

dium semper adsit, cunctatio absit: consilium vero dare audeamus libere; plurimum in amicitia amicorum bene suadentium valeat auctoritas, eaque et adhibetur ad monendum non modo aperte sed etiam acriter,
5 si res postulabit, et adhibitae pareatur. 45. Nam quibusdam, quos audio sapientes habitos in Graecia, placuisse opinor mirabilia quaedam (sed nihil est quod illi non persequantur suis argutiis), partim fugiendas esse nimias amicitias ne necesse sit unum sollicitum
10 esse pro pluribus; satis superque esse suarum cuique rerum, alienis nimis implicari molestum esse: commodissimum esse quam laxissimas habenas habere amicitiae, quas vel adducas cum velis vel remittas; caput enim esse ad beate vivendum securitatem qua frui non
15 possit animus, si tamquam parturiat unus pro pluribus.

46. Alios autem dicere aiunt multo etiam inhumanius, quem locum breviter perstrinxi paulo ante, praesidii adiumentique causa, non benevolentiae neque caritatis, amicitias esse expetendas; itaque ut quisque
20 minimum firmitatis habeat minimumque virium, ita amicitias appetere maxime; ex eo fieri ut mulierculae magis amicitiarum praesidia quaerant quam viri, et inopes quam opulenti, et calamitosi quam ei qui putentur beati. 47. O praeclaram sapientiam! Solem
25 enim e mundo tollere videntur qui amicitiam e vita tollunt, qua nihil a dis immortalibus melius habemus, nihil iucundius. Quae est enim ista securitas? Specie quidem blanda, sed reapse multis locis repudianda. Neque enim est consentaneum ullam honestam rem

actionemve, ne sollicitus sis, aut non suscipere aut susceptam deponere. Quod si curam fugimus, virtus fugienda est, quae necesse est cum aliqua cura res sibi contrarias aspernetur atque oderit, ut bonitas malitiam, temperantia libidinem, ignaviam fortitudo. Itaque 5 videoas rebus iniustis iustos maxime dolere, imbellibus fortes, flagitious modestos. Ergo hoc proprium est animi bene constituti et laetari bonis rebus et dolere contrariis. 48. Quamobrem si cadit in sapientem animi dolor, qui profecto cadit, nisi ex eius animo exstirpatam humanitatem arbitramur, quae causa est cur amicitiam funditus tollamus e vita, ne aliquas propter eam suscipiamus molestias? Quid enim interest motu animi sublato, non dico inter hominem et pecudem, sed inter hominem et saxum aut truncum aut quidvis 15 generis eiusdem? Neque enim sunt isti audiendi qui virtutem duram et quasi ferream esse quandam volunt, quae quidem est cum multis in rebus tum in amicitia tenera atque tractabilis, ut et bonis amici quasi diffundatur et incommodis contrahatur. Quamobrem angor 20 . iste qui pro amico saepe capiendus est non tantum valet ut tollat e vita amicitiam, non plus quam ut virtutes, quia nonnullas curas et molestias afferunt, repudientur.



CHAPTER XIV.

To return to the origin of friendship (discussed in Chs. viii. ix.).

It is caused by spontaneous inclination. Like goes to like.

Utility does not generate friendship, though friendship produces utility.

Cum autem contrahat amicitiam, ut supra dixi, si
qua significatio virtutis eluceat ad quam se similis
animus applicet et adiungat, id cum contigit, amor ex-
oriatur necesse est. 49. Quid enim tam absurdum
5 quam delectari multis inanibus rebus, ut honore, ut
gloria, ut aedificio, ut vestitu cultuque corporis, ani-
mante virtute praedito eo qui vel amare, vel, ut ita
dicam, redamare possit, non admodum delectari? Nihil
est enim remuneratione benevolentiae, nihil vicissitu-
10 dine studiorum officiorumque iucundius. 50. Quod si
illud etiam addimus, quod recte addi potest, nihil esse
quod ad se rem ullam tam alliciat et tam trahat quam
ad amicitiam similitudo, concedetur profecto verum
esse ut bonos boni diligent adsciscantque sibi quasi
15 propinquitate coniunctos atque natura. Nihil est enim
appetentius similium sui, nihil rapacius, quam natura.
Quamobrem hoc quide[m], Fanni et Scaevola, constat,
ut opinor, bonis inter bonos quasi necessariam benevo-
lentiam, qui est amicitiae fons a natura constitutus.
20 Sed eadem bonitas etiam ad multitudinem pertinet.
Non est enim inhumana virtus neque immunis neque
superba, quae etiam populos universos tueri eisque

optime consulere soleat; quod non faceret profecto, si a caritate vulgi abhorreret. 51. Atque etiam mihi quidem videntur qui utilitatis causa fingunt amicitias amabilissimum nodum amicitiae tollere. Non enim tam utilitas parta per amicum quam amici amor ipse 5 delectat; tumque illud fit, quod ab amico est profectum, iucundum, si cum studio est profectum: tantumque abest ut amicitiae propter indigentiam colantur, ut ei qui opibus et copiis maximeque virtute praediti, in qua plurimum est praesidi, minime alterius indigeant, 10 liberalissimi sint et beneficentissimi. Atque haud scio an ne opus sit quidem nihil unquam omnino deesse amicis. Ubi enim studia nostra viguisserent, si nunquam consilio, nunquam opera nostra nec domi nec militiae Scipio eguisset? Non igitur utilitate in amicitia, sed utilitas amicitiam secuta est. 15

CHAPTER XV.

Who would wish neither to love nor be loved? If love could be bought, the rich, kings, and tyrants would possess it, just those who are never sure of having it.

52. Non ergo erunt homines deliciis diffluentes audiendi, si quando de amicitia quam nec usu nec ratione habent cognitam disputabunt. Nam quis est, pro deorum fidem atque hominum, qui velit, ut neque 20 diligat quemquam nec ipse ab ullo diligatur, circumfluere omnibus copiis atque in omnium rerum abundantia vivere? Haec enim est tyrannorum vita, nimis

in qua nulla fides, nulla caritas, nulla stabilis benevolentiae potest esse fiducia ; omnia semper suspecta atque sollicita, nullus locus amicitiae. 53. Quis enim aut eum diligit quem metuat, aut eum a quo se metuit putet ? Coluntur tamen simulatione dumtaxat ad tempus. Quod si forte, ut fit plerumque, ceciderint, tum intellegitur quam fuerint inopes amicorum. Quod Tarquinium dixisse ferunt exsulanten tum se intellexisse quos fidos amicos habuisse, quos infidos, cum iam neutris gratiam referre posset. 54. Quamquam miror illa superbia et importunitate si quemquam habere potuit. Atque ut huius quem dixi mores veros amicos parare non potuerunt, sic multorum opes praepotentium excludunt amicitias fideles. Non enim solum ipsa fortuna caeca est, sed eos etiam plerumque efficit caecos quos complexa est. Itaque efferuntur fere fastidio et contumacia, nec quicquam insipiente fortunato intolerabilius fieri potest. Atque hoc quidem videre licet, eos qui antea commodis fuerunt moribus, imperio, potestate, prosperis rebus immutari, sperni ab eis veteres amicitias, indulgeri novis. 55. Quid autem stultius quam, cum plurimum copiis, facultatibus, opibus possint, cetera parare quae parantur pecunia, equos, famulos, vestem egregiam, vasa pretiosa ; amicos non parare, optimam et pulcherrimam vitae, ut ita dicam, supellectilem ? Etenim cetera cum parant, cui parent nesciunt, nec cuius causa laborent¹ ; eius enim

¹ MSS. *laborant.*

est istorum quidque qui vicit viribus: amicitarum sua cuique permanet stabilis et certa possessio, ut etiam si illa maneant, quae sunt quasi dona fortunae, tamen vita inculta et deserta ab amicis non possit esse iucunda. Sed haec hactenus.

5

CHAPTER XVI.

Practical Considerations [to Ch. xxii.]:

- I. *What are the limits to be set to friendship? Three rules have been proposed, (a) to love them as ourselves and no more; (b) to love them just as much as they love us; (c) to be estimated by our friends as we estimate ourselves.*

The first ignores the fact that we do for our friend what we would not do for ourselves. The second is too cold and calculating. The third ignores the duty of a friend to cheer and inspire.

56. Constituendi autem sunt qui sint in amicitia fines et quasi termini diligendi; de quibus tres video sententias ferri quarum nullam probo: unam ut eodem modo erga amicos affecti simus quo erga nosmet ipsos; alteram ut nostra in amicos benevolentia illorum erga nos benevolentiae pariter aequaliterque respondeat; tertiam ut quanti quisque se ipse facit, tanti fiat ab amicis. Harum trium sententiarum nulli prorsus assentior. Nec enim illa prima vera est ut quemadmodum in se quisque, sic in amicum sit animatus. 57. Quam multa enim quae nostra causa nunquam faceremus, facimus causa amicorum; precari ab indigno, suppli-

care; tum acerbius in aliquem invehi, insectarique
vehementius; quae in nostris rebus non satis honeste,
in amicorum fiunt honestissime: multaeque res sunt
in quibus de suis commodis viri boni multa detrahunt
5 detrahique patiuntur, ut eis amici potius quam ipsi
fruantur. 58. Altera sententia est quae definit amici-
tiam paribus officiis ac voluntatibus. Hoc quidem est
nimis exigue et exiliter ad calculos vocare amicitiam,
ut par sit ratio acceptorum et datorum. Divitior mihi
10 et affluentior videtur esse vera amicitia, nec observare
restricto ne plus reddat quam acceperit. Neque enim
verendum est ne quid excidat, aut ne quid in terram
defluat, aut ne plus aequo in amicitiam congeratur.
59. Tertius vero ille finis deterrimus, ut quanti quisque
15 se ipse faciat, tanti fiat ab amicis. Saepe enim in qui-
busdam aut animus abiectionis est aut spes amplificandae
fortunae fractior. Non est igitur amici talem esse in
eum qualis ille in se est, sed potius eniti et efficere ut
amici iacentem animum excitet inducatque spem cogi-
20 tationemque meliorem. Alius igitur finis verae amici-
tiae constituendus est, si prius quid maxime reprehendere
Scipio solitus sit dixero. Negabat ullam vocem
inimiciorem amicitiae potuisse reperiri quam eius qui
dixisset, ita amare oportere ut si aliquando esset osurus;
25 nec vero se adduci posse ut hoc, quemadmodum puta-
retur, a Biante esse dictum crederet, qui sapiens habitus
esset unus e septem; impuri cuiusdam aut ambitiosi
aut omnia ad suam potentiam revocantis esse senten-
tiam. Quonam enim modo quisquam amicus esse

poterit ei cui se putabit inimicum esse posse? Quin etiam necesse erit cupere et optare ut quam saepissime peccet amicus, quo plures det sibi tamquam ansas ad reprehendendum; rursum autem recte factis commo-disque amicorum necesse erit angi, dolere, invidere. 5
 60. Quare hoc quidem praeceptum cuiuscunque est ad tollendam amicitiam valet. Illud potius praecipendum fuit, ut eam diligentiam adhiberemus in amicitiis comparandis ut ne quando amare inciperemus eum quem aliquando odisse possemus. Quin etiam si minus 10 felices in diligendo fuissemus, ferendum id Scipio potius quam inimicitiarum tempus cogitandum putabat.

CHAPTER XVII.

What are the limits then?

(a) *We must support a friend in his extremity at the cost even of a slight deviation from strict right, only being careful that this goes not too far.*

(b) *Friends being the most important of possessions, we should examine and test them more carefully than other property, especially their behaviour in adversity.*

X | 61. His igitur finibus utendum arbitror, ut cum emendati mores amicorum sint, tum sit inter eos omnium rerum, consiliorum, voluntatum sine ulla exceptione communitas, ut etiam, si qua fortuna acciderit ut minus iustae amicorum voluntates adiuvandae sint in quibus eorum aut caput agatur aut fama, declinandum sit de via, modo ne summa turpitudo sequatur: est enim quatenus amicitiae dari venia possit. Nec 20

vero neglegenda est fama, nec mediocre telum ad res gerendas existimare oportet benevolentiam civium, quam blanditiis et assentando colligere turpe est; virtus quam sequitur caritas minime repudianda est. 62.

5 Sed—saepe enim redeo ad Scipionem cuius omnis sermo erat de amicitia,—querebatur quod omnibus in rebus homines diligentiores essent; capras et oves quot quisque haberet dicere posse, amicos quot haberet non posse dicere; et in illis quidem parandis adhibere curam, in
10 amicis eligendis neglegentes esse nec habere quasi signa quaedam et notas quibus eos qui ad amicitiam essent idonei iudicarent. Sunt igitur firmi et stabiles et constantes eligendi, cuius generis est magna penuria, et iudicare difficile est sane nisi expertum; experiendum
15 est autem in ipsa amicitia; ita praecurrit amicitia iudicium tollitque experiendi potestatem. 63. Est igitur prudentis sustinere ut cursum sic impetum benevolentiae, quo utamur quasi equis temptatis, sic amicitia ex aliqua parte periclitatis moribus amicorum.
20 Quidam saepe in parva pecunia perspiciuntur quam sint leves: quidam, quos parva movere non potuit, cognoscuntur in magna. Sin erunt aliqui reperti qui pecuniam praeferre amicitiae sordidum existiment, ubi eos inveniemus qui honores, magistratus, imperia, po-
25 testates, opes amicitiae non anteponant, ut, cum ex altera parte proposita haec sint, ex altera ius amicitiae, non multo illa malint? Imbecilla enim natura est ad contemnendam potentiam, quam etiam si neglecta amicitia consecuti sunt obscuratum iri arbitrantur, quia

non sine magna causa sit neglecta amicitia. 64. Itaque verae amicitiae difficillime reperiuntur in eis qui in honoribus reque publica versantur. Ubi enim istum invenias qui honorem amici anteponat suo? Quid? haec ut omittam, quam graves, quam difficiles plerisque 5 videntur calamitatum sociates, ad quas non est facile inventu qui descendant: quamquam Ennius recte:

Amicus certus in re incerta cernitur:

tamen haec duo levitatis et infirmitatis plerosque convincunt, aut si¹ in bonis rebus contemnunt, aut in malis 10 deserunt.

Qui igitur utraque in re gravem, constantem, stabilem se in amicitia praestiterit, hunc ex maxime raro hominum genere iudicare debemus et paene divino.

CHAPTER XVIII.

II. *What are the qualities requisite for friendship?*

(1) *Fidelity*, (2) *single-mindedness*, (3) *sympathy in tastes and feeling*, (4) *slowness to suspect or believe ill*, (5) *agreeableness*.

65. Firmamentum autem stabilitatis constantiaeque 15 est eius quam² in amicitia quaerimus fides. Nihil enim stabile est quod infidum. Simplicem praeterea et communem et consentientem qui rebus isdem moveatur eligi par est; quae omnia pertinent ad fidelitatem. Neque enim fidum potest esse multiplex ingenium et 20 tortuosum; neque vero, qui non isdem rebus movetur

¹ ? si aut.

² J. S. R. quem.

naturaque consentit, aut fidus aut stabilis potest esse. Addendum eodem est ut ne criminibus aut inferendis delectetur aut credat oblatis, quae pertinent oīnia ad eam quam iamdudum tracto constantiam. Ita fit verum illud quod initio dixi, amicitiam nisi inter bonos esse non posse. Est enim boni viri, quem eundem sapientem licet dicere, haec duo tenere in amicitia; primum, ne quid fictum sit neve simulatum: aperte enim vel odisse magis ingenui est quam fronte occultare sententiam: deinde, non solum ab aliquo allatas criminationes repellere, sed ne ipsum quidem esse suspicium semper aliquid existimantem ab amico esse violatum. 66. Accedat huc suavitas quaedam oportet sermonum atque morum, haudquaquam mediocre condimentum amicitiae. Tristitia autem et in omni re severitas habet illa quidem gravitatem, sed amicitia remissior esse debet et liberior et dulcior et ad omnem comitatem facilitatemque proclivior.

CHAPTER XIX.

[By the way; is novelty a requisite in friendship? No,—‘an old horse and an old friend.’]

67. Exsistit autem hoc loco quaedam quaestio subdifficilis: num quando amici novi, digni amicitia, veteribus sint anteponendi, ut equis vetulis teneros anteponere solemus. Indigna homine dubitatio. Non enim amicitiarum debent esse sicut aliarum rerum satietates. Veterrima quaeque, ut ea vina quae vetustatem ferunt,

esse debent suavissima: verumque illud est quod dicitur, multos modios salis simul edendos esse ut amicitiae munus expletum sit. 68. Novitates autem si spem afferunt ut tamquam in herbis non fallacibus fructus appareat, non sunt illae quidem repudiandae, vetustas 5 tamen suo loco conservanda: maxima est enim vis vetustatis et consuetudinis. Quin in ipso equo cuius modo mentionem feci, si nulla res impedit, nemo est quin eo quo consuevit libentius utatur quam intractato et novo: nec vero in hoc quod est animal, sed in iis etiam 10 quae sunt inanima consuetudo valet, cum locis ipsis delectemur, montuosis etiam et silvestribus, in quibus diutius commorati sumus. 69. Sed maximum est in amicitia parem esse inferiori; saepe enim excellentiae quaedam sunt, qualis erat Scipionis in nostro, ut ita 15 dicam, grege. Nunquam se ille Philo, nunquam Rupilio, nunquam Mummio anteposuit, nunquam inferioris ordinis amicis: Q. vero Maximum fratrem, egregium virum omnino, sibi nequaquam parem, quod is anteibat aetate tamquam superiorem colebat, suosque omnes per 20 se posse esse ampliores volebat. 70. Quod faciendum imitandumque est omnibus, ut, si quam praestantiam virtutis, ingenii, fortunae consecuti sint, impertiant ea suis communicentque cum proximis; ut, si parentibus nati sint humilibus, si propinquos habeant imbecilliores 25 vel animo vel fortuna, eorum augeant opes eisque honori sint et dignitati: ut in fabulis, qui aliquamdiu propter ignorationem stirpis et generis in famulatu fuerint, cum cogniti sunt et aut deorum aut regum

filii inventi, retinent tamen caritatem in pastores quos patres multos annos esse duxerint. Quod est multo profecto magis in veris patribus certisque faciendum. Fructus enim ingeni et virtutis omnisque praestantiae sum maximus capitur cum in proximum quemque confertur.

CHAPTER XX.

(Continuing from Ch. xviii. Qualities requisite in friendship.)

(6) *Condescension, putting oneself on an equality with a friend,*

(7) *liberality in sharing all superiorities of wealth, courage etc.,*

(8) *magnanimity on the part of the inferior in recognising superiority.*

These friendships must be made in manhood, not early youth.

Two cautions must be observed, (1) not to let your affection injure your friend, (2) never to ask your friend for what you would not grant yourself.

71. Ut igitur ei qui sunt in amicitiae coniunctio-
nisque necessitudine superiores, exaequare se cum infe-
rioribus debent, sic inferiores non dolere se a suis aut
10 ingenio aut fortuna aut dignitate superari. Quorum
plerique aut queruntur semper aliquid aut etiam
exprobrant; eoque magis, si habere se putant quod
officiose et amice et cum labore aliquo suo factum
queant dicere. Odiosum sane genus hominum officia
15 exprobrantium, quae meminisse debet is in quem col-
lata sunt, non commemorare qui contulit. 72. Quam-
obrem ut ei qui superiores sunt submittere se debent
in amicitia, sic quodam modo inferiores extollere.

Sunt enim quidam qui molestas amicitias faciunt, cum ipsi se contemni putant; quod non fere contingit nisi eis qui etiam contemnendos se arbitrantur, qui hac opinione non modo verbis sed etiam opere levandi sunt.

73. Tantum autem cuique tribuendum, primum, quantum ipse efficere possis; deinde etiam, quantum ille quem diligas atque adiuves sustinere. Non enim neque tu possis, quamvis excellas, omnes tuos ad honores amplissimos perducere; ut Scipio P. Rupilium potuit consulem efficere, fratrem eius Lucium non potuit. 10 Quod si etiam possis quidvis deferre ad alterum, videntur est tamen quid ille possit sustinere. 74. Omnipotentia amicitiae corroboratis iam confirmatisque et ingeniis et aetatibus iudicandae sunt, nec si qui ineunte aetate venandi aut pilae studiosi fuerunt, eos habere necessarios quos tum eodem studio praeditos dilexerunt; isto enim modo nutrices et paedagogi iure vetustatis plurimum benevolentiae postulabunt: qui neglegendi quidem non sunt, sed alio quodam modo [aestimandi]: aliter amicitiae stabiles permanere non possunt. Disparates enim mores disparia studia sequuntur quorum dissimilitudo dissociat amicitias; nec ob aliam causam ullam boni improbis, improbi bonis amici esse non possunt, nisi quod tanta est inter eos quanta maxima potest esse morum studiorumque distantia. 75. Recte 25 etiam praecipi potest in amicitiis ne intemperata quedam benevolentia, quod persaepe fit, impedit magnas utilitates amicorum. Nec enim, ut ad fabulas redeam, Troiam Neoptolemus capere potuisset, si Lycomedem

apud quem erat educatus, multis cum lacrimis iter suum impedientem, audire voluisse; et saepe incident magnae res ut discedendum sit ab amicis: quas qui impedire vult, quod desiderium non facile ferat, is et infirmus est mollisque natura et ob eam ipsam causam in amicitia parum iustus. 76. Atque in omni re considerandum est et quid postules ab amico et quid patiare a te impetrari.

CHAPTER XXI.

III. *How are friendships broken?* 1, *By faults on one side;*
2, by change of character in course of time. In the first case it should be broken gradually if possible, suddenly in bad cases only. In the second, alienation should not become active enmity.

The best safeguard is care in the original choice.

Est etiam quasi quaedam calamitas in amicitiis dimittendis nonnunquam necessaria; iam enim a sapientium familiaritatibus ad vulgares amicitias oratio nostra delabitur. Erumpunt saepe vitia amicorum tum in ipsos amicos tum in alienos, quorum tamen ad amicos redundet infamia. Tales igitur amicitiae sunt remissione usus eluendae, et, ut Catonem dicere audi vi, dissuendae magis quam discindendae; nisi quaedam admodum intolerabilis iniuria exarserit, ut neque rectum neque honestum sit nec fieri possit ut non statim alienatio disiunctioque facienda sit. 77. Sin autem morum aut studiorum commutatio quaedam, ut

fieri solet, facta erit, aut in rei publicae partibus dissensio intercesserit, loquor enim iam, ut paulo ante dixi, non de sapientium sed de communibus amicitiis, cavendum erit ne non solum amicitiae depositae sed etiam inimicitiae susceptae videantur. Nihil enim 5 turpius quam cum eo bellum gerere quicum familiariter vixeris. Ab amicitia Q. Pompei meo nomine se removerat, ut scitis, Scipio; propter dissensionem autem, quae erat in re publica, alienatus est a collega nostro Metello. Utrumque egit graviter ac moderate¹ 10 et offensione animi non acerba. 78. Quamobrem primum danda opera est nequa amicorum discidia fiant; sin tale aliquid evenerit, ut extinctae potius amicitiae quam oppressae esse videantur. Cavendum vero ne etiam in graves inimicitias convertant se amicitiae, ex 15 quibus iurgia, maledicta, contumeliae gignuntur: quae tamen si tolerabiles erunt, ferendae sunt, et hic honos veteri amicitiae tribuendus, ut is in culpa sit qui faciat, non is qui patiatur iniuriam. Omnino omnium horum vitiorum atque incommodorum una cautio est atque 20 una provisio, ut ne nimis cito diligere incipient neve non dignos. 79. Digni autem sunt amicitia quibus in ipsis inest causa cur diligentur. Rarum genus, et quidem omnia praeclera rara, nec quidquam difficilius quam reperire quod sit omni ex parte in suo genere 25 perfectum. Sed plerique neque in rebus humanis quidquam bonum norunt nisi quod fructuosum sit, et amicos tamquam pecudes eos potissimum diligunt ex

¹ J. S. R. for *auctoritate*. Meissner at *cum bonitate*.

quibus sperant se maximum fructum esse capturos.

80. Ita pulcherrima illa et maxime naturali carent amicitia per se et propter se expetenda, nec ipsi sibi exemplo sunt haec vis amicitiae qualis et quanta sit.

5 Ipse enim se quisque diligit, non ut aliquam a se ipse mercedem exigat caritatis suae, sed quod per se sibi quisque carus est. Quod nisi idem in amicitiam transferetur, verus amicus nunquam reperietur; est enim is qui est tamquam alter idem. 81. Quod si hoc apparet
 10 in bestiis, volucribus, nantibus, agrestibus, cicuribus, feris, primum ut se ipsae diligent, id enim pariter cum omni animante nascitur, deinde ut requirant atque appetant ad quas se applicent eiusdem generis animantes, idque faciunt cum desiderio et cum quadam similitudine amoris humani, quanto id magis in homine fit natura, qui et se ipse diligit, et alterum anquirit cuius animum ita cum suo misceat ut efficiat paene unum ex duobus?

CHAPTER XXII.

Some general remarks:

We must not expect in friends virtues we do not possess ourselves.

We must preserve self-restraint.

 *Affection should follow judgment, not vice versa.*

82. Sed plerique perverse, ne dicam impudenter,
 20 habere talem amicum volunt quales ipsi esse non possunt; quaeque ipsi non tribuunt amicis, haec ab eis desiderant. Par est autem primum ipsum esse virum bonum, tum alterum similem sui quaerere. In talibus

ea quam iamdudum tractamus stabilitas amicitiae confirmari potest, cum homines benevolentia coniuncti primum cupiditatibus eis quibus ceteri serviunt imperabunt, deinde aequitate iustitiaque gaudebunt, omniaque alter pro altero suscipiet, neque quicquam unquam 5 nisi honestum et rectum alter ab altero postulabit, neque solum colent inter se ac diligent sed etiam verebuntur. Nam maximum ornementum amicitiae tollit qui ex ea tollit verecundiam. 83. Itaque in eis perniciosus est error qui existimant libidinum peccatorumque 10 omnium patere in amicitia licentiam. Virtutum amicitia adiutrix a natura data est, non vitiorum comes, ut, quoniam solitaria non posset virtus ad ea quae summa sunt pervenire, coniuncta et consociata cum altera perveniret; quae si quos inter societas aut est aut fuit aut 15 futura est, eorum est habendus ad summum naturae bonum optimus beatissimusque comitatus. 84. Haec est, inquam, societas in qua omnia insunt quae putant homines expetenda, honestas, gloria, tranquillitas animi atque iucunditas, ut et, cum haec adsint, beata 20 vita sit, et sine his esse non possit. Quod cum optimum maximumque sit, si id volumus adipisci, virtuti opera danda est, sine qua nec amicitiam neque ullam rem expetendam consequi possumus: ea vero neglecta, qui se amicos habere arbitrantur, tum se denique 25 errasse sentiunt cum eos gravis aliquis casus experiri cogit. 85. Quocirca, dicendum est enim saepius, cum iudicaris, diligere oportet; non, cum dilexeris, iudicare. Sed cum multis in rebus neglegentia plectimur,

tum maxime in amicis et diligendis et colendis; praeposteris enim utimur consiliis et acta agimus, quod vetamur vetere proverbio. Nam implicati ulti et citro vel usu diuturno vel etiam officiis repente in 5 medio cursu amicitias exorta aliqua offensione dirumpimus.

CHAPTER XXIII.

In nothing is carelessness so blameworthy. For nothing is so important. All value friendship. Heaven itself would be dull without a friend.

86. Quo etiam magis vituperanda est rei maxime necessariae tanta incuria. Una est enim amicitia in rebus humanis de cuius utilitate omnes uno ore 10 sentiunt: quamquam a multis ipsa virtus contemnitur et venditatio quaedam atque ostentatio esse dicitur. Multi divitias despiciunt, quos parvo contentos tenuis victus cultusque delectat; honores vero quorum cupiditate quidam inflammantur, quam multi ita contemnunt ut nihil inanius, nihil esse levius existiment: itemque cetera quae quibusdam admirabilia videntur, permulti sunt qui pro nihilo putent. De amicitia omnes ad unum idem sentiunt, et ei qui ad rem publicam se contulerunt, et ei qui rerum cognitione doctrinaque 20 delectantur, et ei qui suum negotium gerunt otiosi, postremo ei qui se totos tradiderunt voluptatibus, sine amicitia vitam esse nullam, si modo velint aliqua ex parte liberaliter vivere. 87. Serpit enim nescio quomodo per omnium vitas amicitia, nec ullam aetatis

degendae rationem patitur esse expertem sui. Quin etiam si quis asperitate ea est et immanitate naturae congressus ut hominum fugiat atque oderit, qualem fuisse Athenis Timonem nescio quem accepimus, tamen is pati non possit ut non anquirat aliquem apud quem 5 evomat virus acerbatis suae. Atque hoc maxime iudicaretur, si quid tale posset contingere ut aliquis nos deus ex hac hominum frequentia tolleret et in solitudine uspiam collocaret, atque ibi suppeditans omnium rerum quas natura desiderat abundantiam et copiam hominis 10 omnino adspiciendi potestatem eriperet. Quis tam esset ferreus qui eam vitam ferre posset, cuique non auferret fructum voluptatum omnium solitudo? 88. Verum ergo illud est quod a Tarentino Archyta, ut opinor, dici solitum, nostros senes commemorare audivi ab aliis senibus auditum: “si quis in caelum ascendisset naturam-“que mundi et pulchritudinem siderum perspexisset, “insuavem illam admirationem ei fore, quae iucun-“dissima fuisset si aliquem cui narraret habuisset.” Sic natura solitarium nihil amat, semperque ad aliquod 20 tamquam adminiculum admittitur, quod in amicissimo quoque dulcissimum est.

CHAPTER XXIV.

Candid speaking, so long as it is without bitterness, is the duty and privilege of friends. Flattery, which is want of sincerity, is the surest destruction of friendship.

Sed cum tot signis eadem natura declaret quid velit, anquirat, desideret, obsurdescimus tamen nescio

quomodo, nec ea quae ab ea monemur audimus. Est enim varius et multiplex usus amicitiae, multaeque causae suspicionum offendionumque dantur, quas tum evitare tum elevare tum ferre sapientis est. Una illa
 5 subeunda offendio est, ut et utilitas in amicitia et fides retineatur; nam et monendi amici saepe sunt et obiurgandi; et haec accipienda amice cum benevole fiunt.
 89. Sed nescio quomodo verum est quod in Andria familiaris meus dicit:

10 Obséquium amicos, véritas odiúm parit.

Molesta veritas, si quidem ex ea nascitur odium, quod est venenum amicitiae; sed obsequium multo molestius, quod peccatis indulgens praecipitem amicum ferri sinit; maxima autem culpa in eo qui et veritatem aspernatur
 15 et in fraudem obsequio impellitur. Omni igitur hac in re habenda ratio et diligentia est, primum, ut monitio acerbitate, deinde ut obiurgatio contumelia careat; in obsequio autem, quoniam Terentiano verbo lubenter utimur, comitas adsit, assentatio vitiorum adiutrix pro-
 20 cul amoveatur, quae non modo amico sed ne libero quidem digna est: aliter enim cum tyranno, aliter cum amico vivitur. 90. Cuius autem aures veritati clausae sunt ut ab amico verum audire nequeat, huius salus desperanda est. Scitum est enim illud Catonis, ut multa:
 25 "melius de quibusdam acerbos inimicos mereri quam "eos amicos qui dulces videantur; illos verum saepe "dicere, hos nunquam." Atque illud absurdum est, quod ei qui monentur eam molestiam quam debent

capere non capiunt, eam capiunt qua debent vacare. Peccasse enim se non anguntur; obiurgari moleste ferunt; quod contra oportebat delicto dolere, correctione gaudere.

CHAPTER XXV.

The mischief of flattery, and its failures.

91. Ut igitur et monere et moneri proprium est 5
verae amicitiae, et alterum libere facere non aspere,
alterum patienter accipere non repugnanter, sic haben-
dum est nullam in amicitiis pestem esse maiorem quam
adulationem, blanditiam, assentationem: quamvis enim
multis nominibus est hoc vitium notandum levium 10
hominum atque fallacium, ad voluptatem loquentium
omnia, nihil ad veritatem. 92. Cum autem omnium
rerum simulatio vitiosa est, tollit enim iudicium veri
idque adulterat, tum amicitiae repugnat maxime; delet
enim veritatem sine qua nomen amicitiae valere non 15
potest. Nam cum amicitiae vis sit in eo ut unus quasi
animus fiat ex pluribus, qui id fieri poterit, si ne in uno
quidem quoque unus animus erit idemque semper sed
varius, commutabilis, multiplex? 93. Quid enim po-
test esse tam flexible, tam devium, quam animus eius 20
qui ad alterius non modo sensum ac voluntatem sed
etiam vultum atque nutum convertitur?

Négat quis; nego: ait; áio: postremo imperavi egométi mihi
Ómnia assentári:

ut ait idem Terentius, sed ille in Gnathonis per 25
sona: quod amici genus adhibere omnino levitatis est.

94. Multi autem Gnathonum similes cum sint loco, fortuna, fama superiores, horum est assentatio molesta, cum ad vanitatem accessit auctoritas. 95. Secerni autem blandus amicus a vero et internosci tam potest
5 adhibita diligentia quam omnia fucata et simulata a sinceris atque veris. Contio quae ex imperitissimis constat, tamen iudicare solet quid intersit inter popularem, id est, assentatorem et levem civem, et inter constantem et severum et gravem. 96. Quibus blanditiis
10 C. Papirius nuper influebat in aures contionis, cuin ferret legem de tribunis plebis reficiendis. Dissuasimus nos. Sed nihil de me: de Scipione dicam libentius. Quanta illi, di immortales, fuit gravitas, quanta in oratione maiestas, ut facile ducem populi
15 Romani non comitem diceres. Sed adfuistis, et est in manibus oratio. Itaque lex popularis suffragiis populi repudiata est. Atque ut ad me redeam, meministis, Q. Maximo fratre Scipionis et L. Mancino consulibus quam popularis lex de sacerdotiis C. Licinii Crassi videbatur.
20 Cooptatio enim collegiorum ad populi beneficium transferebatur, atque is primus instituit in forum versus agere cum populo; tamen illius vendibilem orationem religio deorum immortalium nobis defendantibus facile vincebat. Atque id actum est praetore me quinquennio
25 ante quam consul sum factus. Ita re magis quam summa auctoritate causa illa defensa est.

CHAPTER XXVI.

Those who relish flattery must first have deceived themselves.

97. Quod si in scena, id est, in contione, in qua rebus fictis et adumbratis loci plurimum est, tamen verum valet, si modo id patefactum et illustratum est, quid in amicitia fieri oportet quae tota veritate penditur? in qua nisi, ut dicitur, apertum pectus videoas 5 tuumque ostendas, nihil fidum, nihil exploratum habeas; ne amare quidem aut amari, cum id quam vere fiat ignores. Quamquam ista assentatio, quamvis perniciosa sit, nocere tamen nemini potest nisi ei qui eam recipit atque ea delectatur. Ita fit ut is assentatoribus pate- 10 faciat aures suas maxime, qui ipse sibi assentetur et se maxime ipse delectet. 98. Omnino est amans sui virtus; optime enim se ipsa novit quamque amabilis sit intellegit; ego autem non de virtute nunc loquor, sed de virtutis opinione. Virtute enim ipsa non tam multi 15 praediti esse quam videri volunt. Hos delectat assentatio; his fictus ad ipsorum voluntatem sermo cum adhibetur, orationem illam vanam testimonium esse laudum suarum putant. Nulla est igitur haec amicitia, cum alter verum audire non vult, alter ad men- 20 tiendum paratus est. Nec parasitorum in comoediis assentatio faceta nobis videretur, nisi essent milites gloriosi.

Magnás vero agere grárias Thaís mihi?
Satis erat respondere, magnas; ingentes, inquit. Sem. 25

per auget assentator id quod is cuius ad voluntatem dicitur vult esse magnum. 99. Quamobrem, quamvis blanda ista vanitas apud eos valet qui ipsi illam allec-tant atque invitant, tamen etiam graviores constanti-
oresque admonendi sunt ut animum advertant ne cal-lida assentatione capiantur. Aperte enim adulantem nemo non videt, nisi qui admodum est excors : callidus ille et occultus ne se insinuet studiose cavendum est. Nec enim facillime agnoscitur, quippe qui etiam ad-versando saepe assentetur, et litigare se simulans blan-diatur, atque ad extremum det manus vincique se pa-tiatur, ut is qui illusus sit plus vidisse videatur. Quid autem turpius quam illudi ? Quod ne accidat caven-dum est, ut in Epiclero :

15 Ut me hōdie ante omnes cōmicos stultos senes
 Versaris atque emūnxeris lautissime.

100. Haec enim etiam in fabulis stultissima persona est, improvidorum et credulorum senum. Sed nescio quo pacto ab amicitiis perfectorum hominum, id est,
20 sapientium, de hac dico sapientia quae videtur in hominem cadere posse, ad leves amicitias defluxit oratio. Quamobrem ad illa prima redeamus eaque ipsa concludamus aliquando.

CHAPTER XXVII.

Recapitulation and Summary :

1. *Virtue makes and preserves friendship.*
2. *Spontaneity of feeling is a necessary condition.*
3. *Equality of age is desirable.*

In any case Friendship should be sought as heaven's choicest blessing.

Virtus, virtus, inquam, C. Fanni et tu Q. Muci, et conciliat amicitias et conservat. In ea est enim convenientia rerum, in ea stabilitas, in ea constantia, quae cum se extulit et ostendit lumen suum et idem adspexit agnovitque in alio, ad id se admovet vicissimque accipit 5 illud quod in altero est, ex quo exardescit sive amor sive amicitia. Utrumque enim dictum est ab amando; amare autem nihil aliud est nisi eum ipsum diligere quem ames, nulla indigentia, nulla utilitate quaesita, quae tamen ipsa efflorescit ex amicitia, etiam si tu eam 10 minus secutus sis. 101. Hac nos adulescentes benevolentia senes illos L. Paulum, M. Catonem, C. Gallum, P. Nasicam, Ti. Gracchum, Scipionis nostri sacerum, dileximus. Haec etiam magis elucet inter aequales ut inter me et Scipionem, L. Furium, P. Rupilium, Sp. 15 Mummum. Vicissim autem senes in adolescentium caritate acquiescimus, ut in vestra, ut in Q. Tuberonis: equidem etiam admodum adulescentis P. Rutilii, A. Verginii familiaritate delector. Quoniamque ita

ratio comparata est vitae naturaeque nostrae ut alia aetas oriatur, maxime quidem optandum est ut cum aequalibus possis, quibuscum tamquam e carceribus emissus sis, cum isdem ad calcem, ut dicitur, pervenire.

5 102. Sed quoniam res humanae fragiles caducaeque sunt, semper aliqui anquirendi sunt quos diligamus et a quibus diligamur: caritate enim benevolentiaque sublata omnis est e vita sublata iucunditas. Mihi quidem Scipio, quamquam est subito ereptus, vivit 10 tamen semperque vivet; virtutem enim amavi illius viri quae exstincta non est. Nec mihi soli versatur ante oculos, qui illam semper in manibus habui, sed etiam posteris erit clara et insignis. Nemo unquam animo aut spe maiora suscipiet qui sibi non illius memoriam 15 atque imaginem proponendam putet. 103. Equidem ex omnibus rebus quas mihi aut fortuna aut natura tribuit, nihil habeo quod cum amicitia Scipionis possim comparare. In hac mihi de re publica consensus, in hac rerum privatarum consilium, in eadem 20 requies plena oblectationis fuit. Nunquam illum ne minima quidem re offendit quod quidem senserim; nihil audivi ex eo ipse quod nolle. Una domus erat, idem victus isque communis; neque militia solum sed etiam peregrinationes rusticationesque communes. 104. Nam 25 quid ego de studiis dicam cognoscendi semper aliquid atque discendi, in quibus remoti ab oculis populi omne otiosum tempus contrivimus? Quarum rerum recordatio et memoria si una cum illo occidisset, desiderium coniunctissimi atque amantissimi viri ferre nullo modo

possem. Sed nec illa exstincta sunt alunturque potius et augmentur cogitatione et memoria; et si illis plane orbatus essem, magnum tamen affert mihi aetas ipsa solatum, diutius enim iam in hoc desiderio esse non possum; omnia autem brevia tolerabilia esse debent 5 etiam si magna sunt. Haec habui de amicitia quae dicerem. Vos autem hortor ut ita virtutem locetis, sine qua amicitia esse non potest, ut ea excepta nihil amicitia praestabilius putetis.

NOTES.

[References are by *page* and *line*, or to *Section* §; L. P. means *Public School Latin Primer*, revised ed. 1888.]

CHAPTER I.

P. 1 § 1. 1. 2. *memoriter*] ‘with retentive memory’.

4—6. *ita eram deductus...ut nunquam discederem*] ‘I had been introduced and had taken such advantage of the introduction as never to quit’. The *ita...ut* refers to a result, not a purpose. The words in this construction can often be translated by ‘though’ and ‘yet’, e.g. 2 *Phil.* § 85 *ita eras Lupercus ut te consulem esse meminisse deberes*; and *Ter. Haut.* 783 *ita tu istaec misceto ne me admisceas*. But no contrast is implied here; it is the *result* of the introduction which is expressed.

deductus] It was a common practice for youths destined for public life to be admitted to the house of some well-known public man, there to watch the course of business and learn from it. It is somewhat like the custom of noble-born youths being placed in the households of Bishops, etc. as it existed three centuries ago in England. Cp. 2 *Phil.* § 3.

sumpta virilli toga] A Roman boy wore the *toga praetexta* (i.e. with purple stripe) until an age which seems to have varied from 14 to 16; he then wore the *toga virilis*. The ceremony of taking the latter, called *tirocinium fori*, took place generally on March 17, because on that day was the festival of Bacchus [Liber], and the name was a good omen for the *liberior toga*. Becker’s *Gallus*, p. 195.

6. *prudenter disputata*] ‘questions discussed with learning and skill’. *Prudentia* is the right word for knowledge and wisdom of the practical sort. The ‘opinions’ given by lawyers were what such pupils came to hear [*responsa prudentum*].

7. *commodè*] ‘to the point’.

10. *unum...praestantissimum*] ‘by far the most eminent’. The use of *unus* with superlatives to strengthen and emphasise

them is frequent, as of *εἰς* in Greek. Cp. 2 *Phil.* § 7 *cum uno nequissimo gladiatore.*

§ 2. l. 12. *multa] sc. eum dixisse;* an anacoluthon, but the sense is easily supplied from *in eum sermonem incidere.*

13. *hemicyclo] ‘a summer house’, with a semi-circular seat.* See Rich *Dict. of Antiq.* The discourse seems to be intended to be held in Scaevola's garden. *The domi ‘at home’ does not prevent this supposition.*

14. *pauci admodum] ‘very few’: admodum ‘up to a limit’ often comes after the word it qualifies. The notion here implied is that of the ‘select’ nature of the company.*

*familiares] ‘intimate friends’; familiaris is properly a member of the same *familia*, but it is commonly used in the above sense.*

15. *tum fere] ‘just about that time’.*

P. 2 1. *utebare multum] ‘were very intimate with’.*

capitali odio] ‘with deadly hatred’ or ‘in a mortal quarrel’. *Capitalis* is that which affects the *caput*, i.e. the life of a man, and thus ‘extreme’ or ‘deadly’.

4. *admiratio] ‘astonishment’, ‘dismay’, the reverse of ‘admiration’ in its more modern and usual sense.*

§ 3. l. 6. *habitum] ‘delivered’. The phrase is *habere orationem, habere sermonem, contionem*, etc.*

7. *M. F.] i.e. Marci filio.*

8. *post mortem Africani] The sudden death of Scipio Africanus happened too conveniently for the interests of the popular party to escape the suspicion of foul play: and it seems to have been the generally accepted theory (Cic. *de Or.* 2. 40; *Epist. Fam.* 9. 21; *ad Q. Frat.* 2. 3) that Carbo was the assassin either by his own hand or by agents. The event took place in B.C. 129, in which year Carbo was one of the board of Three appointed to carry out the division of lands under the *lex Sempronia*, with which Africanus had interfered by transferring the decision as to which were domain lands to the Consuls.*

9. *sententias] ‘the chief points’, the ideas expressed, though not the actual language.*

exposui] ‘expanded and arranged’.

10. *induxi*] a word belonging to the theatre, 'introduced upon the stage', cp. Hor. S. 1. 2. 22 *pater ille Terenti | fabula quem miserum vixisse inducit*.

11. *inquam...inquit*] Cicero is thinking of the frequent $\eta\nu\delta'\epsilon\gamma\omega...\eta\delta'\ddot{\alpha}s$ of Plato's dialogues.

13. *saepe mecum ageres*] 'you often urged on me'. *Agere cum aliquo* is a phrase used in various connexions, but especially of the remonstrances of Senators with Tribunes. It is not simply 'to do business with', but 'to try to get a concession from'. p. 9, l. 20.

15. *feci...ut prodessem*] 'I have taken measures for the interests of'.

§ 4. l. 17. *scriptus ad te*] 'addressed to you'. The *Cato Maior*, or treatise *de Senectute*, is also addressed to Atticus.

19. *persona*, like *induco*, is a word drawn from the stage. Properly a 'mask', it comes to mean the 'person' represented.

23—5. *idonea quae dissereret...Scaevola*] 'just the person to support the part in a discussion on friendship which Scaevola remembered him to have actually taken'.

quae...dissereret] consecutive use of *qui*, L. P. § 452.

meminisset] subj. because the sentence is oblique, depending on *visa est*.

26. *positum*] 'if it be made to rest on the authority', etc.

P. 3 § 5. l. 2. *ad amicum amicissimus*] Notice that the superlative applies to the speaker, who thus indicates his own loyalty, which he may be allowed to exaggerate with greater grace than the feelings of another. The friendship of Cicero and Atticus seems never to have been clouded in the least to the last day of Cicero's life; though he quarrelled with his wife, brother and nephew, and almost all other friends.

6. *parumper*] 'for a short while': the negative *parum*, with the adverbial enclitic *-per*, which properly refers to time; cp. *nuper* (novum), *paullisper* (paullum), *tantisper* (tanti-), *semper* (sim-).

9. *cuius tota disputatio*] 'in whose mouth the whole exposition is put'. p. 10, l. 16.

CHAPTER II.

§ 6. l. 1. *sunt ista*] 'just so'. The speakers are introduced in the middle of a conversation.

9. *multa eius et in Senatu...ferebantur*] The *Senate-house* and the *forum* represent the two spheres of action

of a public man at Rome, as taking part in State business and in trials at law: to the former belong the *provisa prudenter* (statesmanlike policy) and *acta constanter* (a firm line in the Senate and in office, cp. *agere in Senatu* and the 'acta' of a magistrate); to the latter the *responsa acute*, see on 1. 6.

10. *ferebantur*] 'were in circulation'.

11. *quasi cognomen*] 'a kind of third name': i.e. M. Porcius Cato Sapiens; the Sapiens being added as a second cognomen. Thus too Laelius, whose cognomen was Balbus, appears to have taken Sapiens as an actual family name. *Laelius* is the gentile name.

15. *in reliqua Graecia*] 'in the rest of Greece', i.e. besides Athens, as he shows a few lines down, *Athenis unum accepimus*, etc. This use of the adjective before the sense justifies it may be called proleptic. M. quotes *de Inv.* 1. 1, and compares the use of *caeterae* in 7. 35.

§ 7. l. 16. *qui septem appellantur*] 'who are called the Seven Wise-men'. The names have been variously stated, but the following are always included, *Solon* of Athens; *Thales* of Miletus; *Pittakus* of Mitylene; *Bias* of Priene. Plato (*Prot.* 28) gives the remaining three as *Cleobulus* of Lindus in Rhodes; *Myson* of Chenae; *Chilon* of Sparta. In other lists *Periander* of Corinth takes the place of *Myson*. The list in Stobaeus 3. 79 is *Cleobulus* of Lindus, *Solon*, *Chilon*, *Pittacus*, *Thales*, *Eias*, *Periander*. Plutarch (*Themistocl.* 2) talks of a School of Philosophy founded by Solon, which was not what was in his time called philosophy, but 'political shrewdness and practical sagacity' (*δεινότητα πολιτικήν καὶ δραστήριον σύνεσιν*). Their two most famous sayings perhaps were *γνῶθι σεαυτὸν* (Chilon) and *μηδὲν ἄγαν* (Solon). See Grote, ch. xxix.

ista] 'such questions as interest you', i.e. philosophical.

17. *Athenis unum*] Socrates of course is meant. The answer of the Oracle at Delphi declaring Socrates the wisest of men was given to Chaerephon. Plato *Apol.* 5.

P. 5 1. *omnia in te posita esse*] This definition of wisdom as consisting in *αὐτόρκεια* 'self-dependence' is referred to again in § 30, and is stated at length in the Tusculans (5. 12. 36) *cui viro ex se ipso apta sunt omnia, quae ad beate vivendum ferunt, nec suspensa aliorum aut bono casu aut contrario pendere ex alterius eventis et errare coguntur,—huic optime vivendi ratio comparata est.* 'It is the tendency which characterises all

post-Aristotelian philosophy—the wish to place man in a position of absolute independence by emancipating him from connexion with the external world, and by awakening in him the consciousness of the infinite freedom of thought'. Zeller, *Stoics and Epicureans*, p. 457.

2. *humanos casus*] 'the changes and chances of mortal life'.

virtute inferiores] 'within the power of virtue to triumph over'. 'That you may think that nothing which can happen to you can disturb the peace of mind which virtue gives you'. Horace (*Od.* 3. 29. 54) meant to express the same sentiment when he said of fortune

*Si celeres quatit
pennas, resigno quae dedit, et mea
virtute me involvo.*

4. *his proximis Nonis*] 'the nones of the present month', the '7th (or 5th) inst.' as we should say. The custom of the members of the College of Augurs meeting once a month for practice (*commentandi causa*) seems to have been discontinued in the time of Cicero: for in *de Div.* 1. 41. 90 he says of the Magi, *congregantur in fano commentandi causa atque inter se colloquendi; quod etiam idem vos* (sc. *augures*) *quondam facere Nonis solebatis*.

5. *in hortos*] The rich Roman had *domus* (a town house), *villa* (a country house) belonging to his farm, or a mere country place (often several); many of the rich had also *horti* 'a suburban park and residence'. One of the most famous of such gardens or parks was that on the Pincian Hill just outside the walls which belonged to Sallust, and afterwards to Claudius the Emperor. Even Ovid we know possessed *horti* just beyond the Milvian Bridge, as well as his estate near Sulmo.

7. *qui...solitus esses obire*] 'though you had been wont to observe that appointment and perform that duty'. In *obire diem* and *munus*, there is a kind of zeugma. *obire diem* is 'to keep an engagement', 'to come up to time', cp. *Ep. Fam.* 10. 25. 2 *annum petitionis suae non obierunt*, from the notion contained in *ob- ire* of 'going to meet'. Thus *obit diem* often = 'to die', 'to come to the appointed day of death'. But *obire munus* is 'to go to meet a duty', i.e. not to shirk it, and so simply 'to perform': thus *obire legationem, rem, negotia*, etc.

§ 8. l. 17. **ab isto officio**] 'from the duty you mention'.

18—20. **nec...officii**] 'nor do I think that anything that can happen can possibly justify a man of sound character in intermitting a duty'. Cicero had just excused himself from an Augural banquet owing to his daughter's death, but was careful to put it on the ground of health not grief. *Att.* 12, 13—14.

§ 9. l. 23. **quod quidem magis credo**] i.e. the Stoic definition of the *Sapiens* was such, that no one according to the speaker has ever entirely fulfilled its conditions. See § 18.

26. **sed hi in pueris**] 'but they (showed firmness) in the case of the loss of mere children'.

spectato] 'of established reputation'. As a matter of fact the grief at the loss of children is likely to be greater than that at the loss of a grown man, if for no other reason, because the survivor in the latter case is likely to be more advanced in life himself, and less keenly alive to such losses. But the speaker chooses to measure grief by the actual value of the person lost, which may be philosophy but is not human nature.

§ 10. l. 27. **cave anteponas ne istum quidem**] This use of the negative *ne* is justified by considering that *cave anteponas* is really *cave ne anteponas*, e.g. *cavete ne proscriptio crudelior esse videatur, pro Rosc. Am.* § 152.

P. 6 1. **ut...cum utroque loquar**] 'to speak to both of you at once', explaining the plural *habetote*.

CHAPTER III.

3. **quam...sapientes**] 'I must leave the Philosophers to decide whether I am right or wrong', i.e. the Stoics.

§ 11. l. 12. **cum illo...actum esse praeclare**] 'that he has had a splendid destiny', 'that all has been well and more than well with him'. This is a different phrase to that in § 3, *mecum ageres* 'plead with me'. The impersonal *actum est cum aliquo* implies the dealing of destiny with a man. Thus in the letter of Servius consoling Cicero for the loss of his daughter (*Fam.* 4. 5) we have the expressions *cogita quem-admodum fortuna nobiscum egerit* § 2, and *hisce temporibus non pessime cum iis actum esse, quibus sine dolore licitum est mortem cum vita commutare*.

13. *immortalitatem*] 'immunity from death'; he is not referring here to the question of the immortality of the soul.

20. *duabus urbibus*] Carthage b.c. 146: Numantia b.c. 133.

non modo praesentia verum etiam futura bella] Cato advocated the destruction of Carthage on the ground that no peace could exist for Rome while it stood. The surrender of Numantia (on the Douro) completed the conquest of the Celtiberians, who had so long resisted the Roman arms.

22. *matrem*] Papiria, divorced wife of Paulus. Scipio gave her the fortune he inherited from his aunt Aemilia, wife of Scipio the elder. Polyb. 32, 12.

23. *liberalitate in sorores*] i.e. in portioning them.

bonitas is 'disinterested kindness' or 'liberality'.

P. 7 § 12. l. 8. *moriendi sensum*] 'the pain of dying'. Cp. the brutal words of Caligula in directing an execution, *ita feri, ut se mori sentiat*, Suet. *Cal.* 30.

10. *quid homines suspicentur*] i.e. that he was murdered by Carbo. This was at any rate the received tradition among the optimates in Cicero's time. Pompey said in the senate (b.c. 55) in answer to Caius Cato that he 'would take better care of himself than Africanus had, whom Carbo murdered'. See on p. 2, l. 8.

12. *celeberrimos laetissimosque*] 'full of the greatest triumph and joy'. The first epithet refers to the external excitement and attending crowds, the second to the personal feeling caused by them.

14. *domum reductus est*] 'was escorted home'. This method of chairing a popular or successful statesman was a common one at Rome [Liv. 2. 31], and was only an extension of the practice of clients and friends following or escorting their patron on his way to or from his house. Scipio is represented here as escorted in a kind of civil triumph by the 'Senate, people, Italians, and allies, because on that day he had defended the claims of the Italians and *Socii* as against the *Triumvirs* appointed to divide the lands under the Sempronian Law'. See C.'s own experience *ad Att.* 1, 16, § 5.

17. *ad superos potius quam ad inferos*] 'rather to have risen to heaven than sunk to Hades'. Hades is the common

destination of all, good or bad. But a few rare souls, e.g. Romulus, were held to have won the privilege of being united with the gods above after death. Hence in later times the deification of the Caesars.

CHAPTER IV.

§ 13. l. 19. *neque assentior eis*] i.e. the Epicureans. The philosophy of Epicurus had been known in Rome since 350 b.c., but it seems to have obtained especial influence there about the middle of the 2nd century b.c.; for two Epicurean Philosophers were banished in the year 161 b.c., because of their supposed evil influence on morality. According to the Epicurean doctrine 'when the connexion between soul and body is fully severed, then the soul can no longer exist. Deprived of the surrounding shelter of the body its atoms are dispersed in a moment, owing to their lightness'. Zeller's *Stoics and Epicureans*, p. 430.

But this question was as old at least as Homer, for Achilles (*Il.* 23. 103) exclaims as though the vision of Patroclus had settled a doubt in his mind, $\omega\pi\delta\pi\omega\iota$, $\eta\beta\alpha\tau\iota s$ $\epsilon\sigma\tau\iota\ kai\ \epsilon\nu\ 'A\delta\delta\alpha\ \delta\delta\mu\omega\iota\psi\chi\eta\ kai\ \epsilon\iota\delta\omega\lambda\omega\iota$, $\alpha\tau\alpha\rho\ \phi\phi\epsilon\nu\epsilon\ s\ ou\kappa\ \epsilon\nu\pi\alpha\mu\pi\alpha\iota$, 'There is then *after all* in Hades shade and ghost'.

23. *quod non fecissent*] 'which they would not have done' (as they did), L. P. § 439.

P. 8 2. *magnamque Graeciam...florebat*] Magna Graecia includes all the Greek Colonies in Sicily and Italy. There had been flourishing Schools in many of these cities, as that of Pythagoras in Crotona, and that of Xenophanes and Parmenides at Elea or Velia in Lucania. But he also refers to several political philosophers and authors of 'constitutions', such as Charondas of Catana, and Zaleucus of Locri. In *nunc deleta est* he refers not to the cities themselves, but to their schools, their freedom and their constitution.

3. *institutis et praeceptis*] The first applies especially to the political institutions, the second to the philosophical maxims of these philosophers.

4. *vel eius*] Cp. § 7.

6. *animos hominum*] The doctrine of the immortality of the soul, as ascribed by Plato to Socrates, is more fully discussed by Cicero in the *Tusc.* 1. 23 sq., where he translates

a passage of the *Phaedrus* (24), and in ch. 29 says of Socrates *cum paene in manu iam mortiferum illud teneret poculum locutus ita est, ut non ad mortem trudi, verum in caelum videretur escendere.*

8. *optimoque et iustissimo cuique* etc.] 'and that in proportion as each is most virtuous or just is the journey the most easy and rapid'. The use of *quisque* with a superlative implies selection or comparison; the phrase may generally be best translated by the plural in English, e.g. *optimus quisque* 'all the best men'.

§ 14. l. 14. *in quiete*] 'in his sleep'.

15. *per visum*] The dream of Scipio is an invention of Cicero's, put into the mouth of Scipio Africanus Minor in the course of the dialogue *de Republica*. The part of it referring to the immortality of the soul is from § 18 to the end *sic habete non esse te mortalem sed corpus hoc*, etc.

17. *tamquam ex custodia vinculisque corporis*] 'as it were from the ward and bonds of the flesh', or more loosely, 'that it flies forth from the body as from some gaol or prison'.

19. *hoc eius eventu*] 'at such an end as this for him'. *Eventus* is here nearly 'a departure', 'a final event'.

20, 21. *sensus*] 'sensation'. *illa* refers to what follows, 'but if the truer doctrine be this that', etc.

§ 15. l. 25. *cum illo actum est*] Cp. p. 6, l. 12.

27. *aequius ut prius* etc.] 'fairer'. Laelius was born B.C. 186—5, and Scipio a few months earlier.

P. 9 1. *quia vixerim*] 'in that I have spent my life with Scipio'. The subjunct. is required as the clause is sub-oblique, depending on the oblique or subordinate clause *ut...videar*. L. P. p. 156, 3 a.

quocum mihi coniuncta cura de re publica...fuit] Laelius and Scipio were not colleagues in the higher offices, but acted together in politics.

3—5. *domus* is the 'town-house': in § 103 we have it distinguished from *peregrinatio* and *rusticatio*.

domus et militia] 'life at Rome and service abroad'.

4. *voluntatum, studiorum, sententiarum summa consensio*] 'the most complete harmony in our tastes, pursuits, and senti-

ments'. It is often held that some difference of character and opinion is a necessary ingredient in the formation of friends. Such, however, is not the opinion which Cicero supports in this treatise, and perhaps friendship existing between persons of widely differing characters and sentiments strikes us so much, that we look upon what is really exceptional as the rule. See also on p. 11, l. 17. The *voluntates studia sententiae* are varied, in § 61, by *consiliorum voluntatum*, and strengthened by *omnium rerum* and *sine ulla exceptione communitas*, a definition which may be said to make Cicero's 'friendship' as unpractical and impossible a thing as the Stoic's 'virtuous man' in § 18.

8. *mihi...est cordi*] 'I have that at heart'.

vix tria aut quatuor] The four pair of friends are probably Achilles and Patroclus; Theseus and Pirithous; Orestes and Pylades; Damon and Pythias.

10. *quo in genere*] Notice the order of the relative and preposition, which is much more usual and elegant than *in quo genere*.

§ 16. l. 13. *istuc*] 'your wish'. *ita—est*] 'must be as you say'.

15—17. *si...disputaris quid sentias*] (*disputaveris*), 'if you would state your sentiments'. *disputare* = 'to state an argument or an opinion in discussion', but the idea of *discussion* is in the background.

CHAPTER V.

P. 10 § 17. l. 3. *eaque*] 'and that too', implying that the ability in this kind was less astonishing in Greeks.

6. *censeo petatis*] 'I think you should seek', L. P. § 154.

8. *naturae aptum*] L. P. § 106.

conveniens has the construction of *convenire*.

§ 18. l. 11. *neque ad vivum reseco*] 'I don't cut to the quick', i.e. I don't push my doctrine to extremes.

12, 13. *illi*] i.e. the Stoics, see § 7.

ad communem utilitatem parum] sc. *vere*, 'not true for ordinary practice', or 'for everyday use'.

15. *mortalis nemo*] 'no mortal'. *Nemo* is used with another substantive, as *nemo puer* (2 Phil. 45) and even *nemo homo* (2 N.D. 96).

21. *sibi habeant*] 'let them keep for their own enjoyment'.
 22. *invidiosum*] 'that arouses jealousy'.
obscurum] 'difficult to understand'.

§ 19. l. 24. *agamus...pingui Minerva, ut aiunt*] 'with our own poor mother wit'. Minerva stands for intelligence or wit, cp. Horace S. 2. 2. 3 *Ofellus rusticus abnormis sapiens crassa-que Minerva*: thus Cicero (1 Off. 110) says *nihil decet invita Minerva*. The idea of fatness and stupidity being connected is a natural though false one. The metaphor in *crassa* probably is from spinning.

ut aiunt is a common formula for introducing a proverb or vulgar saw: so in 1 Ac. 18 *sus Minervam ut aiunt*.

26. *fides, integritas* etc.] The four good qualities here enumerated are those which affect others, are as it were the *public virtues* of a man.

27. *libido*] 'licentiousness' is a personal vice.

audacia= 'unscrupulousness', that quality which makes a man stick at nothing for selfish gratification. (Müller reads *aequalitas* for *aequitas*.)

P. 11 2. *optimam bene vivendi ducem*] 'the best guide of a virtuous life': referring to the Stoic definition of the *summum bonum*, i.e. *secundum naturam vivere* 'to live in accordance with nature', here, as before, qualified by *quantum homines possunt*.

3. *ita natos esse nos ut* etc.] 'our nature is such that': for the tense of *esset* see on l. 16. Man is a social animal by nature, *ἄνθρωπος φύσει πολιτικὸν ζῶον*, Arist. Pol. 1. 1.

9. *ex propinquitate*] 'from the idea (or definition) of relationship any idea of kindly feeling may be eliminated, not from that of friendship. Friendship without kind feeling is a contradiction in terms' (*nomen am. tollitur*). Notice the antithetical clauses without conjunctions, *ex propinquitate...ex amicitia; amicitiae nomen tollitur—propinquitatis manet*.

§ 20. l. 14, 15. *conciliavit*] 'has formed'.

caritas=amicitia, 'mutual affection'.

16. *fungeretur*] The tense shows that *ita contracta est* must be regarded as the gnomic or frequentative aorist, cp. *ita natos esse nos ut esset*.

CHAPTER VI.

17. *est autem etc.*] This definition of friendship, 'an union of sentiment on all matters human and divine joined to goodwill and affection', seems at first sight untenable, as though affection could not exist between persons who differed on speculative points. (See on p. 9, l. 4.) But we must remember that Laelius (though he oscillates between the two) is here speaking not of common friendship, but of the highest ideal friendship which can only exist between 'the good' and 'the wise'. Now 'goodness' and 'wisdom' are not matters of opinion, but absolute verities. The ideally 'good' and 'wise' will necessarily be in harmony on all branches of wisdom. If therefore the highest friendship can only exist between the 'good' and the 'wise' it will only exist between those who agree on 'all subjects human and divine', which embrace all branches of philosophy. It is true that Laelius (§ 18) rejects the overstrained definition of 'goodness' and 'wisdom' put forward by the Stoics: but yet, whatever the definition, it includes only a small class, and excludes the rest of the world.

18. *rerum consensio*] 'agreement as to things'. Object. genitive.

19, 20. *haud scio an*] 'I rather think'.

excepta sapientia, for *sapientia* in the highest sense included or was equivalent to every virtue, and was therefore the *summum bonum*.

P. 12

1. *voluptates*] 'physical pleasures'.

2. *posita*] 'resting on' and therefore 'dependent upon'.

§ 21. 1. 7. *ex consuetudine vitae sermonisque nostri*] 'by the standard of our ordinary life and our ordinary use of language'. Cp. the phrases *ex sententia*, *ex decreto*, *ex lege*, etc.

10, 11. *Paulos, Catones etc.*] The plural is used in such general references, as we might say 'your Miltons and Shakespeares', not implying necessarily that there were more than one of each name. See my note on Ov. *Ep.* 3. 43.

his] 'with such as these'.

13. *opportunitates*] 'conveniences' or 'advantages', often joined with *utilitas*.

§ 22. 1. 15. *vita vitalis*] 'real life'. A paronomasia in

imitation of the Greek $\beta\acute{o}s \beta\acute{w}\tau\circ s$, though with different meaning. It is not known from what writings of Ennius the expression comes. He uses the word *vitalis* elsewhere [Trag. fr. 400] apparently as = 'alive'.

16. *conquiescat*] 'find repose'. Notice the subjunctive with relative indicating class or kind.

quid dulcius...tecum] Cp. a line of Tupper's *Proverbial Philosophy* on Friendship, 'And as in a double solitude think in each other's hearing'.

23—5. *ut colare*] 'that you may have attention paid to you', i.e. in private life.

laudere refers to public reputation gained in official employment (*honores*).

valetudo is a neutral word, 'state of health' good or bad: more often used in a bad sense.

dolore] 'physical pain'.

28. *aqua, igni*] The two universal necessities and conveniences of life. Thus the form of banishing a man from Italy was to prohibit him from 'fire and water' (*aqua et igni interdicere*) within certain limits.

ut aiunt] 'as the saying is'. See on p. 28, l. 25.

igni] the ablative in *i* (from the earlier *-ei*) survived in many words, especially in original *-i* stems, as *igni*, *turri*, after the weaker *e* had taken its place in most nouns.

P. 13 1, 2. *vera* is opposed to *vulgari*, and *perfecta* to *mediocri*. He is thinking of the statement in § 18 that the ideal friendship is only possible between the wise or good.

3—5. This sentiment has been put into an English epigram by Wandesford,

'The joys of life are heightened by a friend;
The woes of life are lessened by a friend;
In all the cares of life we by a friend
Assistance find—who'd be without a friend?'

partiens communicansque] 'by halving and sharing them'. *Communicare* is to give another a share in a thing: the previous process of dividing is expressed by *partiens*. Nauck says *partiens* = *dividens in partes*, *communicans* = *partem impertiens ulteri*. Cp. p. 35, l. 23.

CHAPTER VII.

§ 23. l. 7. *bonam spem praelucet*] 'show a fair light of hope before'. The construction is not exactly paralleled by any of the passages quoted by the editors, all of which are collected by Seyffert. It can only be explained as a kind of cognate accusative, *bonam spem* = *lumen bonae spei*. [Considering the unusual nature of the phrase it is not to be wondered at that some have written *bona spe*.]

13, 14. *prosequitur*] 'accompanies on their way'. *horum* 'of the survivors', those still here; or 'of the latter', i.e. the surviving friends, answering to *illorum* 'the departed'.

20. *quae non possit*] 'as not to be able'.

21. *odiis atque discidiis*] the logical order, 'animosities and the divisions consequent upon them'.

§ 24. l. 23. *Agrigentinum doctum*] Empedocles, see Biographical Index.

P. 14 1. *vaticinatum*] 'said in mystic verse'. The early philosopher or poet was in a sense a prophet; and especially when speaking of the mysteries of the universe, which seemed beyond the reach of human science, he might be looked upon in the light of a sacred seer.

quae...constarent quaeque moverentur] 'all such things as are fixed or as are shifting'. Empedocles taught that 'as the perfect state of supramundane existence was harmony, the imperfect state of mundane existence was discord. Love was therefore the Formative Principle, and Hate the Destructive'. Lewis, *Hist. of Phil.* 1. 94.

7. *qui non efferat*] L. P. § 452.

8. *tota cavea*] 'through the whole theatre'. The *cavea* is that part of the theatre in which the spectators sat, formed by concentric tiers of steps.

9, 10. *nova fabula...necaretur*] 'The new play' of Pacuvius was called *Dulorestes*, and seems to have been an adaptation of *Iphigenia in Tauris*. The incident referred to is as follows: Orestes and his friend Pylades arrive in the Tauric Chersonese to carry off the image of Artemis. There they are discovered, and the king of the country, Thoas, agrees to allow Pylades to go free while condemning Orestes to death. As he does not

know which of the two is Orestes, there arises a generous rivalry between the two friends as to which is to die.

12. *stantes plaudebant*] 'they rose to their feet and clapped their hands'. Cp. *Att.* 2, 19 § 3. Some explain *stantes* 'spectators', as there were then no seats at theatres in Rome.

17. *ab eis qui ista disputation*] i.e. from professed lecturers on ethical philosophy, cp. § 16.

19, sq. The interruption in the discourse of Laelius made by his thus professing to have no more to say, and the consequent interposition of remarks by Fannius and Scaevola, are introduced to mark a break in the treatment of the subject. Up to this time the speaker has been engaged in arriving at a *definition* of friendship, and in stating its advantages. When he resumes he proceeds to consider (chs. viii. and ix.) the *origin* of friendship.

§ 25. l. 19, 20. *a te potius*] sc. *quaeramus*.

21. *equidem*] a strengthened form of *quidem*, not confined, as used to be said, to the first person.

sed aliud quoddam filum orationis tuae] 'but there is in your discourse quite a different texture so to speak'. *Filum* is the thread of a woven cloth. It is a favourite word in this metaphorical sense of 'style'. Cp. *de Or.* 2. 93 *omnes retinebant illum Pericli sucum* ('flavour'), *sed erant paulo uberiore filo*. And Hor. *Ep.* 2. 1. 225 *tenui deducta poemata filo*. He means that while the professed lectures might be equally copious and ingenious there is a higher tone in what Laelius says.

quoddam] Cicero uses *quidam* with words employed in a metaphorical sense as *filum* here. Cp. *philosophia procreatrix quaedam et quasi parens omnium artium*, 1 *de Or.* 9. Cp. p. 28, l. 25.

23. *in hortis Scipionis*] 'in Scipio's suburban villa'. See on p. 5, l. 5.

cum est disputationum] 'when the discussion was held'; *cum* is purely temporal, and therefore has the indicative.

de republica] Cicero makes Scaevola refer to a meeting of Scipio and his friends for discussion, which he had himself invented and described in his philosophical dialogue *de Republica*, the scene of which he had laid in Scipio's *horti* and in the year B.C. 123.

24. *patronus*] 'advocate', a legal term. *accuratam*] 'carefully studied'. Philus is there made to maintain that no state can be governed without injustice.

CHAPTER VIII.

P. 15 § 26. l. 10. *dandis recipiendis meritis*] 'by a mutual interchange of good services'.

13. *antiquior*] 'further back', not only in time, but in the chain of causation.

18. *temporis causa*] 'to serve the interest of the moment', so 'for interested motives'. M. illustrates by *Ep. Fam. 4. 19 tempori cedere id est necessitati parere*. Thus *tempus* stands for the *circumstances* of the time.

in amicitia autem nihil etc.] the very idea of friendship involves spontaneity and real feeling. Cp. p. 34, l. 8.

P. 16 1. *quidquid est*] 'as far as it goes' or 'call it what you will'.

§ 27. l. 3. *cum quodam sensu*] 'with what I may call an actual sensation of affection'. See on p. 15, l. 21.

4. *cogitatione quantum...esset habitura*] 'from thinking how much advantage it was likely to bring'. *cogitatio* as a verbal substantive takes the construction of a verb with a clause dependent upon it. The time of *esset* is ruled according to Cicero's constant habit of employing the historic tense in clauses such as this, where the action is really past, though the verbal word on which they depend is in the present.

8. *sensus*] sc. *amandi*.

10. *caritate*] *caritas* is an active word, 'affection', not 'dearness'. See p. 36, l. 1.

13. *quod in eo...videamur*] closely connected with *congruamus*, 'with whose character we feel the sympathy which the sight of the clear light of goodness and worth must excite'. The argument implied is that sympathy is the necessary result of the discovery (real or mistaken) of what seems to us good. 'We needs must love the highest when we see it'.

15. *videamur*] the subjunctive does not necessarily or naturally belong to a *quod* clause. It is here used because the clause forms part of the oblique sentence beginning with *cuius*.

§ 28. l. 18—20. *quis est qui...non usurpet*] see p. 14, l. 7,

'who is there who does not dwell on the memory of Caius Fabricius, etc. with some affection?'

usurpare is 'to take for one's own use', hence 'to employ' or 'deal with' in any way. What one does with a 'memory' is 'to think over it'. Cp. *qui desiderium mei nominis renovari, et rerum gestarum memoriam usurpari coegit*.

22. *de imperio*] 'for the existence of the empire', because in the case both of Hannibal and Pyrrhus the Romans fought, not for conquest, but for bare existence. They were the only foreign generals, too, who had actually invaded Italy.

24—26. *altero propter probitatem*] The common instance of the honourable conduct of Pyrrhus was the restoration of his Roman prisoners in return for Fabricius having sent him the man who had offered to poison him.

alterum propter crudelitatem] Hannibal was not guilty of peculiar cruelty in his conduct of the war; but the Romans naturally attributed every evil quality to him, as nations are wont to do to enemies. The best ground for the charge was his treatment of non-combatants in Umbria. Polyb. 3, 86. *Punica fides* matches 'perfidious Albion' and 'French leave'.

semper oderit] 'will always hold in detestation'.

CHAPTER IX.

P. 17 § 29. l. 4. *usu*] 'actual intercourse'.

7. *studio*] 'personal affection'.

11, 12. *desideret*] 'feels the need of', subj. in a sub oblique clause.

generosum] 'noble', properly 'high-born'; not 'generous' in the usual sense.

16. *secus*] 'opposite' or 'different'.

§ 30. l. 21. *ne ego quidem*] 'nor did I either want anything of him'. This use of *ne...quidem* in sharply contrasted clauses, almost equivalent to *nec*, is common in Cicero, cp. 2 *Phil.* § 10 *non tractabo ut consulem: ne ille quidem me ut consularem*.

P. 18 2. *causae diligendi*] 'motives for loving'.

§ 31. l. 4. *natura* is emphatic, 'it is by nature that we are inclined', etc. *feneramur*] 'regard as an investment'.

§ 32. l. 7. *pecudum*] 'animals'.

8. *voluptatem*] 'sensual pleasure'. Cp. p. 12, l. 1.

12, 13. *hos quidem*] 'such teachers at any rate', i.e. those who trace the origin of friendship to sensual pleasure.

ipsi] 'for ourselves, let us' etc.

15. *quam*] sc. *probitatem*.

19. *atque*] 'and so' or 'accordingly', introduces (1) a consequence, (2) a qualification of a previous statement. See p. 27, l. 11.

21. *et gravior et verior*] 'an origin at once more worthy and more real'. This origin is more 'real' because it depends on genuine feeling not adventitious interest. Inf. l. 24.

22. *conglutinaret...dissolveret*] the protasis and apodosis of a sentence expressing an unfulfilled condition. 'Had it been interest that cemented friendship, a change of interest had destroyed it'.

25. *nisi...forte*] introduces an unlikely or impossible supposition.

27. *meo iure*] 'in virtue of my privilege', i.e. as being the elder.

CHAPTER X.

P. 19 § 33. l. 1. *quae...disserebantur*] 'the points which were mentioned in the discussion'.

5. *ut non idem expediret*] 'an incompatibility of interests', forms the subject to the infinitive *incidere*: so also *ut non sentiretur* 'a breach in the harmony of their political opinions'.

9, 10. *quod...ponerentur*] 'because (as he said) they were laid aside', the subjunctive used because the whole clause is part of the reported speech.

praetexta toga] see on p. 1, l. 4—6.

§ 34. l. 11, 12. *adolescentiam*] the next stage to *pueritia*.

uxoriae condicōnis] 'a marriage engagement': *condicō* is any compact, but is often used with or without the addition of *uxoria* for 'a marriage'. Cp. Plaut. *Trin.* 455 and 501, in the

latter of which passages we have the formula used in making the engagement: the father or guardian in answer to the request of the person who sought the bride (*qui tulit conditionem*), said *Di bene vortant, Spondeo*.

18. *in optimis quibusque*] see on p. 8, l. 8. The rare plural in this phrase is here used because *pairs* of friends are meant. Cp. Livy 1. 9.

§ 35. l. 21. *quod rectum non esset*] ‘incompatible with right’. Subjunctive both as indefinite and as sub-oblique.

22. *adiutores ad iniuriam*] ‘that they should be agents or abettors in obtaining a perversion of justice’. *Iniuriam* is used in its technical sense of an ‘inequitable decision’: cp. *pro Quint.* § 69 *decernere iniuriam* and 2 *Phil.* § 3 *obtinere iniuriam*.

23. *quod qui recusarent*] ‘because those who refused, though quite rightly, were charged’ etc.

P. 20 2. *obsequi*] ‘to be thus obsequious’ or ‘compliant’, in a bad sense. But the word is neutral.

5. *familiaritates* does not differ much from *amicitias*: ‘friendships made by familiar intercourse’.

7—9. *ut diceret*] the logical consequence is rather *ut videatur*, but the same looseness is common in English, e.g. ‘He went away because he said it was time’, instead of ‘because, as he said, it was time’. See Mayor on 2 *Phil.* 37.

sapientiae... felicitatis] sc. *esse*, ‘required not only wisdom but good luck also’.

CHAPTER XI.

§ 36. l. 12. *ferre contra patriam arma*] i.e. to invade Rome as Coriolanus did.

14. *regnum appetentem*] ‘seeking to establish royal power’, the common accusation against the earlier patriots, whom Cicero frequently uses as stock instances, see 2 *Phil.* § 114, where he enumerates Spurius Cassius, Spurius Maelius, Marcus Manlius; cp. also for *regnum* the same passage *ut... quod fas non esset rex Romae constitueretur*.

§ 37. l. 16, 17. *derelictum*] ‘entirely abandoned’.

Cumanus] ‘of Cumae’; Vergil (*Ecl.* 4. 4) uses the Greek form *Cymaeus*.

hospes] ‘a guest-friend’.

qui aderam consulibus in consilio] 'when I was acting as assessor to the consuls', i.e. when trying the partisans of Gracchus.

19. **deprecatum]** 'to plead for his pardon'.

20. **tanti]** L. P. § 128 *a*.

22. **si...vellet]** 'if he wished', the condition is put as not wholly out of the question: below **si voluisset** 'if he had wished', is a condition the possibility of which is wholly past. According to Plutarch (*Tib. Gracch.* 20) this dialogue was between Blosius and Nasica.

P. 21 1. **Ti. Gracchi temeritati]** The outbreak in which Tiberius Gracchus lost his life was in b.c. 133. The dialogue is supposed to take place in b.c. 129. Cicero naturally makes Laelius refer to the most recent and notorious political event.

3. **quaestione nova]** 'by the court of enquiry recently established', i.e. to try those who had been concerned with Gracchus. Originally *questiones* were established to try particular cases as they arose. As civil life became more complicated *quaestiones perpetuae* presided over by a Praetor or a special officer (*iudex questionis*) were established (especially by Sulla), to try all cases according to the law under which they came. The crime for which Blosius would be tried would be *vis*, and the *quaestio de vi* was not established until later, i.e. by the *lex Plautia* (A.D. 89). In the case of Blosius, and that of others concerned in the same transaction, a special *quaestio* would have to be established by a new law: cp. the case of the *quaestio* established to try Milo (Cic. *pro Mil.* ch. 1. Cp. 2 *Phil.* § 22).

4. **ad hostes]** i.e. to Aristonicus, who was trying to usurp the kingdom of Bithynia after the death of Attalus III., his natural father. He was defeated by M. Perperna and brought to Rome to adorn his triumph, and finally executed. On this Blosius committed suicide. Paterc. 2, c. 4; Plut. *Tib. Gr.* 20.

5. **nulla excusatio peccati]** 'no valid defence of a crime'. The object. genitive. *Excusare aliquid* = (1) 'to apologise for a thing', (2) 'to allege a thing in excuse'. The genitive here answers to the first, that in p. 23, l. 13 to the second.

§ 38. l. 10. **velint...velimus]** indefinite subjunctives, 'whatever they may chance...we may chance to wish', oblique clauses depending on *concedere* and *impetrare*.

perfecta quidem sapientia simus] 'we must be persons of flawless wisdom if no evil is to follow'. *simus...si habeat = si simus...nihil res habeat*. For the abl. of quality with epithet see L. P. § 115.

12. **sed loquimur etc.]** The opposition is to *perfecta sapientia*—'we, however, are talking of every-day friendships in which there is no question of perfect wisdom'. Cf. § 18—20.

§ 39. l. 21. **ne suspicari quidem]** 'not so much as suspect', i.e. 'much less believe'.

22. **contra iusiurandum]** i.e. the oath taken on assuming office.

24. **quid attinet...fuisse]** "what need to say 'he would not have gained his end if he had made such a request'?"

25, 6. The two clauses *cum fuerint* and *nefas sit* are co-ordinate. Two reasons are given for thinking it unnecessary to put the case: (1) they were *sanctissimi*, (2) it is a thing equally wrong to ask or grant.

29. **nunc idem acerrimus]** i.e. *fratrem sequitur*. 'Yet now he too is following in his brother's footsteps with all speed', i.e. though he did not do so at first (*minime tunc quidem*).

CHAPTER XII.

P. 22 § 40. l. 1. **sanctatur]** The technical word for enacting a law. The people is said *sancire legem*.

2. **turpis excusatio]** 'a disgraceful mode of defending oneself'. *Excusatio* is the act of pleading an excuse or making a defence. Cp. p. 21, l. 6.

5. **eo loco locati sumus]** 'we have arrived at such a crisis', i.e. in political affairs.

8. **spatio curriculoque]** metaphor from the chariot race, 'from the right course and line'. *curriculum* (formed from *currere*, as *vehiculum* from *vehere*) seems to be used as either the racing chariot or the racing ground.

consuetudo maiorum] 'the political custom of our ancestors'. Cicero, by putting this sentiment in the mouth of Laelius at this period, is expressing his own view of the origin of the change in the spirit of Roman politics which had resulted, in

his own time, in the conspiracy of Catiline, and the civil war and usurpation of Julius Caesar. It is the view of the strict Roman Conservative, who believes the fault to lie in the encroachments or illegal conduct of the popular leaders; without seeing how much of the blame lay at the doors of the selfish politics of his own party.

9. *regnum...regnavit*] the most offensive words to a Roman ear; see on p. 20, l. 14. The 'few months' during which Tiberius Gracchus may be said to have 'reigned', i.e. enjoyed a power as tribune which practically overshadowed that of the other magistrates, may be considered to be those early months of B.C. 133 in which, after obtaining the expulsion from office of his colleague Octavius, he and his brother and father-in-law were nominated *triumviri* for carrying out his own agrarian law. He was killed when demanding re-election as tribune.
quidem] 'it is true', often with pronoun. *paucos*] 'only a few'.

§ 41. l. 12. *quid in Scipione effecerint*] i.e. his murder. He attributes it here to the friends of the Gracchi, see Biographical Index s. v. *Scipio*.

15. *Carbonem sustinuimus*] 'we endured Carbo'. Carbo succeeded Tib. Gracchus as *Triumvir*, or commissioner, for dividing the lands by virtue of the *lex Sempronia*.

de autem C. Gracchi tribunatu] The tribuneship of Gaius Gracchus began in December 123 B.C. This sentence seems to involve an anachronism, for the dialogue is supposed to be held in B.C. 129; and that seems a long time to be looking forward to the tribuneship of Gaius.

17. *cum semel coepit*] sc. *labi*.

18. *in tabella*] 'in the case of the ballot bill.' Up to this time the votes for the consulship, etc. had been given *viva voce*; in B.C. 139 Gabinius introduced a ballot bill (*lex tabellaria*) which enacted that votes at elections should be given by ballot. This was extended in B.C. 137 to votes in public trials, except in the case of *perduellio* (treason) by the *lex Cassia*, carried according to Cicero [*de Legibus* 3, § 37] by the influence of Scipio (Serapio). The ballot was in B.C. 131 extended to the voting on laws by the *lex Papiria* (Carbo), and to cases of *perduellio* in B.C. 107 by the *lex Caelia*.

21. *res maximas*] 'most important measures'.

§ 42. l. 23. *quorsum haec?*] 'what is the point of these

remarks?' *quia* (I make them) 'because' etc. Cp. the use of $\gamma\alpha\rho$. He goes on to say that these instances are in point as being examples of an abuse of the tie of friendship.

P. 23 6, 7. *bello Persico*] b.c. 480 (Salamis), 479 (Plataea).

propter invidiam] Themistocles was ostracised in b.c. 471, not solely however from the jealousy of his fellow-citizens but apparently at the instigation of the Spartans. He fled, after the death of Pausanias in the following year, because he was believed to be implicated in that statesman's Medism. When he took refuge with the king of Persia, he offered to help the king to take vengeance on Athens, but seems never to have done anything effective in that respect.

11. *mortem sibi uterque conscivit*] 'both committed suicide'. One account asserted that Themistocles committed suicide by drinking bull's blood, Plutarch *Them.* 31, but Thucydides (1. 138), though alluding to this, asserts that he died a natural death, *νοσήσας τελευτὴ τὸν βίον*. Of the suicide of Coriolanus Livy (2. 40) also says nothing; he says that the oldest annalist, Pictor, asserted that he lived to old age, while others said that he was killed by the Volscians in revenge for having spared Rome. Shakespeare has adopted the latter story, which he found in Plutarch.

§ 43. l. 13. *excusatione amicitiae*] 'by pleading friendship'. The objective genitive. See on p. 21, l. 5.

14. *ut ne quis...putet*] 'that no one may think'. In final clauses introduced by a relative or by a connective adverb the negative is generally *ne*. Cp. 2 *de Off.* 21 *danda opera est, ut etiam singulis consulatur, sed ita ut ea res aut prosit aut certe ne obsit reipublicae.* Roby L. G. 1638.

16. *quod*] sc. *aliquem in patriam arma laturum esse.*

haud scio an] 'I rather think will be the case,' like the somewhat antiquated phrase, 'I doubt it will be the case'. Cicero makes Laelius speak prophetically of what had really happened since.

CHAPTER XIII.

§ 44. l. 20. *sanciatur*] See on p. 22, l. 1.

21. *honesta*] 'only what is morally right'.

22. *dum rogemur*] 'until we are asked'; *dum* in this

sense is almost invariably joined with subjunctive; for a few apparent exceptions, see Roby *L. G.* § 1669.

P. 24 2. *libere*] ‘with candour’: this is justly qualified in § 89 by *monitio acerbitate caret*: see also §§ 88—96.

4. *acriter*] ‘sharply’, which still excludes the idea of ill-temper or maliciousness.

§ 45. l. 5—15. *quibusdam*] It does not seem certain to whom Cicero is alluding. Some lines in Euripides, however, exactly express the sentiment; *Hippol.* 258

$\tau\delta\ \delta'\ \dot{\nu}\pi\grave{e}p\ \delta\iota\sigma\sigma\grave{a}n\ \mu\grave{a}n\ \omega\delta\iota\nu\epsilon\nu$
 $\psi\upsilon\chi\grave{h}\nu\ \chi\alpha\lambda\epsilon\pi\delta\nu\ \beta\grave{a}r\oslash s$.

According to Epicurus perfect happiness consisted *in animi securitate et vacatione omnium munierum* (*1 N. D.* 20. 53), ‘perfect repose of the feelings and freedom from every tie’.

6. *audio*] ‘I am told’,—a modest way of putting it, as though he were not himself acquainted with Greek literature.

placuisse mirabilia quaedam] ‘some astonishing opinions are entertained’. *Placet* is often used to indicate a judgment or opinion.

8. *persequantur*] ‘prove’, or ‘conclude’.

argutissimis] ‘subtleties’, from the bad sense of *argutus* ‘over-subtle’.

11. *alienis*] sc. *rebus*. *molestum* ‘a bore’.

13. *caput enim...securitatem*] ‘for the principle requisite for happiness is freedom from care’, cp. on l. 5.

15. *si tamquam parturiat*] ‘if one is so to speak to be in labour’; the exact translation of the word *ωδίνειν* in Euripides, see on l. 5.

§ 46. l. 16. *alios*] The later followers of Epicurus, who modified the doctrine, that friendship was inseparable from *voluptas*, by substituting *utilitas* for *voluptas*. *De Fin.* 2, § 82.

17. *paulo ante*] sc. § 26, where *propter imbecillitatem* answers to *ut minimum firmitatis habeat*, etc.

21. *mulierculae*] ‘weak women’: the diminutive expresses some contempt. Seyffert compares the use of the German *Frauenzimmer*, ‘one’s woman-kind’. This use of the diminutive

is more common in the Satirists, but Cicero (*Att.* 1. 16) uses *plebecula* and other diminutives in the same contemptuous sense.

23. *calamitosi*] ‘suffering from a reverse of fortune’, especially of the sort which affected a man’s civil rights and property.

§ 47. l. 29. *consentaneum*] ‘becoming’. The word seems nearly always elsewhere constructed with *cum* or with the dative. But Cicero now and then uses it absolutely, cp. *N. D.* 2. 42 *cum in aethere astra gignantur, consentaneum est in ius sensum inesse et intelligentiam*. In both cases some word is implied; in our passage it would be *honesto* or some word of the sort; in the *N. D. rationi*.

P. 25 1. *ne sollicitus sis*] ‘merely to avoid anxiety’.

2—5. *virtus* implies *cura*, because virtue implies the rejection of what is opposed to itself, and that cannot be done without trouble and care. A good man must fight the good fight.

6. *iustos maxime dolere*] ‘it is the just that feel most pain at’, etc.

8. *bene constituti*] ‘well-schooled’, ‘well-regulated’.

§ 48. l. 9. *si cadit*] ‘if as is the case grief does fall to the lot of’, ‘if he is capable of’: the indicative shows that no uncertainty applies to this condition. *profecto [pro facto]* ‘as a fact’.

17. *duram*] ‘hard’, that admits of no impression, and *ferream*, ‘stiff’, that admits of no bending. Both = ‘unfeeling’.

19. *bonis amici*] ‘the good fortune of a friend’.

diffundatur...contrahatur] The metaphor seems taken from water that flows in the sun, and is contracted and frozen by the cold. Müller quotes Ovid *M.* 14. 272, *haec ubi nos vidit, dicta acceptaque salute diffudit vultus*. Cp. 4 *Tusc.* 66, *eodem ritio est effusio animi in laetitia, quo in dolore contractio*. There is a reference also to the *frontis contractio*.

20. *angor*] ‘the pinch of pain or grief’. *Angere* is properly to ‘squeeze’, hence *angina* of the ‘quinsy’ which throttles. The word is perhaps suggested instead of *dolor animi* (l. 10) by *contrahatur*.

22. *non plus quam*] ‘any more than’ = *non magis quam*.

CHAPTER XIV.

P. 26 1. *contrahat*] 'unites' or 'cements'. The subject is the clause *si qua*, etc. *ut supra*] § 32.

§ 49. l. 6. *animante*] 'a living sentient being'.

8. *admodum*] see on p. 1, l. 14, is to be taken closely with *non*. *non admodum*, 'not so very much', 'but moderately'.

10. *vicissitudine studiorum officiorumque*] 'than the mutual interchange of kind feelings and kind services'. *studium* is the feeling of which *officium* is the result.

§ 50. l. 13. *verum esse*] 'that it is true'. *ut...diligant*] the *ut* clause explains what is true.

16. *similium*] 'of *things* like itself'.

19. *qui*] is attracted to the gender of *fons*. Cp. p. 41, l. 21.

20. *eadem bonitas*] 'this same goodness', referring to *bonis inter bonos* in l. 18. He means, by saying that there is a natural feeling of affection between good men, 'I do not confine this observation to philosophers; the goodness I speak of is such as may exist among ordinary men (*multitudo*)'. Cp. § 18.

21. *immunis*] 'selfish', that takes on itself no duty for another. *Immunis* is used both actively and passively; (1) 'giving nothing', (2) 'liable to nothing', hence 'innocent'. In the latter sense it is interpreted by some in Hor. C. 3. 23. 17 *immunis aram si tetigit manus*; and in the former sense Horace uses it literally in C. 4. 12. 23 *non ego te meis immunem meditor tingere poculis*. [Nauck reads *immanis*.]

non est...quae...soleat] 'for that is no narrow or selfish virtue [i.e. *bonitas*] which is wont etc.' *Soleat* is thus the generic subjunctive like *is quem amem*, etc. 'the sort of man I like'. But it may also be taken thus: 'For virtue is not narrow or selfish, for it is wont, etc.', *quae soleat* being causal. I incline to the former way because Cicero does not seem to be speaking of virtue generally, but of the particular virtue, of that *bonitas* which leads to *amicitia*.

P. 27 § 51. l. 6. *tumque*] 'and it is on this condition', answered by *si*, as in § 25 *tum magis id diceres si adfuisset*.

7—11. *tantumque...beneficentissimi*] 'so far from the truth is it that friendships are cultivated from a need of help, that

it is the most nobly endowed—who have least need of another's aid—who are the most liberal and ready to do kind offices', i.e. who are willing to do the most for their friends and thereby show their value for friendship. The argument is not very convincing or very clear. The poor man might answer that he is not *liber* and *beneficus* because he has nothing with which to be so. Cicero seems to mean that *ceteris paribus* the most richly endowed man is generally ready to make the most sacrifices to retain friendships; which shows that friendship has a value in his eyes independent of what he can get by it, for he wants nothing.

11. *atque haud...amicis*] 'nay, I rather think one's friends *ought* not to be entirely without some necessities', i.e. for one's readiness to supply them would add a new vigour to our friendship. *atque* serves to amplify or correct a preceding remark. See Holden on *Off.* 1. 11, § 33; and cp. p. 18, l. 19.

13. *ubi*] 'how?'

14. *domi, militiae*] cp. p. 9, l. 3.

15. *igitur*] draws the conclusion from the preceding sentence, which although put in the form of a question is meant to be a conclusive argument.

CHAPTER XV.

§ 52. l. 17. *deliciis diffuentes*] 'demoralised by luxury'. The metaphor contained in *diffuentes* seems to be that of a river either overflowing its banks, or dividing into several currents, and thus losing all control or becoming slack and enfeebled. Or, more simply, that of being 'dissolved' or 'melted'. Cp. *de Off.* 1. 30. 106 *disfluere luxuria et delicate ac molliter vivere.* And Ter. *Haut.* 945 *animus qui nunc luxuria et luscivia diffuit.*

19, 20. *quis est...qui velit*] generic subjunctive. *ut*] 'on condition of'.

pro deorum fidem] accus. of exclamation. Roby § 1128.

21. *circumfluere*] 'to overflow'.

23. *nimirum*] 'that is to say', or 'of course I mean'.

P. 28 § 53. l. 4. *metuat*] generic subjunctive. *quis diligat*] 'who would love': the subjunctive is used in such dubitative sentences, or we might call them rhetorical questions, which put a case but do not expect an answer.

5. *dumtaxat*] 'at least'. It is to be taken with *simulationem ad tempus*, 'at least in brief outward pretence'.

ad tempus] cp. p. 27, l. 7.

10. *gratiam referre*] 'to make a return'. *gratiam habere* = 'to feel gratitude'.

tum...cum posset] 'then and not till then, when', or 'then only when'. With the indicative *tum...cum* are purely temporal, here they imply the *reason* for the order of events.

§ 54. l. 11. *miror...si potuit*] 'I am astonished at his having been able'. *si*, as in p. 25, l. 9, implies no condition and is equivalent to *quod*.

illa superbia] 'considering his notorious haughtiness', sc. Tarquinius Superbus. Ablat. of quality with epithet (*illa*), L. P. § 234. *importunitate*] 'unreasonable ness'.

16. *efferuntur*] 'they are carried beyond themselves', 'they are exalted': cp. the phrase *efferre laudibus*.

17. *contumacia*] 'headstrong wilfulness'.

20. *immutari...sperni...indulgeri*] These infinitives are in apposition: but the construction is not regular, for they have not the same subject. *Indulgere* being a trajective verb can only be used impersonally in the passive.

§ 55. l. 24. *vasa pretiosa*] 'plate'.

25. *ut ita dicam*] 'so to speak'. For this way of introducing a word used in a metaphorical and unusual sense, as *supellectilem* 'furniture', cp. p. 35, l. 15. Sometimes he uses *quidam*, see p. 14, l. 21; or *quasi* p. 29, l. 7; or *ut aiunt* p. 12, l. 28.

P. 29 1. 1. *istorum quidque*] 'every one of those things which I have mentioned to you'. *iste* is used in these cases of a class of persons or things which the speaker supposes his hearers to have in their minds, and therefore a word properly applicable to the *person addressed* (2nd person) is employed; just as an orator speaking to a jury calls his opponent *iste* 'the man before you'. Cp. p. 33, l. 3.

sua cuique] 'but of friendship each man has a personal and inalienable possession'.

2. *ut=ita ut.*

5. *hactenus*] 'thus far and no farther', i.e. enough of this.

CHAPTER XVI.

§ 56. l. 7. *fines et quasi termini diligendi*] 'lines and boundary stones so to speak, to mark the limits to which our affection may be carried'. *diligere* is the practical display of *amicitia*.

tres sententias ferri] 'three decisions are given'. *Sententiam ferre* is the ordinary phrase used of a *iudex* giving his vote, perhaps because of his really bringing his *tessera* to the ballot box.

12. *quanti...tanti*] L. P. § 257. 3 'exactly the same'.

facit] is the indicative because, though it seems to form part of the consecutive clause introduced by *ut*, it is really in a strictly adjectival clause, not forming part of the consecution, but explaining *tanti* independently: cp. *possunt* in p. 17, l. 5.

§ 57. l. 16. *quae nunquam faceremus*] 'which we had never thought of doing'. The subjunctive follows the limiting *quae*, tense marks unfulfilled condition (in *nostra causa*).

P. 30 1. *tum*] 'again'.

2—3. *non satis honeste...honestissime*] 'things which in our own interests cannot be done quite decently, if done in the interests of our friends deserve the highest respect', *honeste* sc. *fiunt*.

4. *detrahunt*] 'subtract'.

§ 58. l. 6. *definit paribus officiis*] 'limits to an equality of good offices'.

8. *ad calculos vocare*] 'to bring to book', 'to reduce to a question of figures': *calculi* are pebbles used for counting.

nimis exigue et exiliter] 'in a spirit too narrow and illiberal'.

9. *ut par sit...datorum*] 'with the view of getting an exact balance in a debtor and creditor account'. *accepta* and *data* mark the two sides of a ledger: here they carry on the metaphor of *ad calculos vocare*.

12. *excidat...defluat*] 'be lost or thrown away'. The metaphor seems to be from a full basket of provisions or the like, from which something may drop out. The metaphor is kept up in *congeratur* 'piled up on'. We are not to fear that

our kindnesses to our friends are likely to overflow or be superfluously bestowed.

§ 59. l. 15. *faciat*] There does not seem much reason, except variety, for the subjunctive here, if it is not also used in p. 29, l. 12. The clause is oblique, depending upon *finis deterrimus (est)*, but the same might be maintained of the other passage.

16. *abiection*] 'too depressed'.

fractior] 'too much broken'.

17. *talem*] sc. 'depressed and despairing'.

20. *verae amicitiae*] 'of the extent to which genuine friendship may go' (genitive).

21. *si prius...dixero*] 'only first repeating'.

22. *vocem*] 'saying', cp. p. 20, l. 25.

ita amare etc.] The saying is attributed by Aristotle also (*Rhet.* 2. 13) to Bias, one of the seven wise men (see on p. 3, l. 16). It was often reproduced, e.g. by Sophocles (*Aj.* 679),

δ τ' ἔχθρδς ήμιν ἐσ τοσδνδ' ἔχθαρτέος
ώς καλ φιλήσων αῦθις, ἐσ τε τὸν φιλον
τοσαῦθ' ὑπουργῶν ἀφελεῖν βουλήσομαι
ώς αλὲν οὐ μενοῦντα.

Aulus Gellius (17. 14) also quotes a version of it from the *Mimi* of Publius. Bias gave as his reason that most men were bad (*οἱ πλεῖστοι ἄνθρωποι κακοί*).

24. *dixisset*] subj. in oblique sentence.

27. *impuri cuiusdam aut ambitiosi*] 'sordid or selfish'. *Impurus* is one that acts from dishonest motives, *ambitiosus* one that acts with selfish or egotistical views.

28. *potentiam*] Cicero generally uses *potentia* in a bad sense of improper or (in politics) unconstitutional power as opposed to *auctoritas*. See *pro Mil.* 5, 2 *Phil.* § 26.

P. 31

3. *tamquam ansas ad reprehendendum*] 'handles so to speak to hold and restrain him by'. There is no mere sense of 'blaming' in *reprehendendum* here, rather the idea is that of checking and keeping under one's own control.

§ 60. l. 7, 8. *illud*] 'the following'.

praecipiendum fuit] 'should have been the rule given'.

9. *ut ne quando*] See on p. 23, l. 14.

10, 11. *quin etiam*] 'nay more'.

in diligendo] 'in making our choice', sc. of a friend. This reading instead of *diligendo* is supported by the best MS. (the Paris MS.) and seems to me to be necessary to the sense, answering to *in amicitiis comparandis*.

12. *potius quam tempus cogitandum*] 'rather than that calculations should be entertained as to the possibility of a breach'. *tempus* 'of the time coming for a breach'. It is the sentiment of Solon φίλους μὴ ταχὺ κτῶ, οὓς δ' ἀν κτήσῃ μὴ ἀποδοκίμαζε.

CHAPTER XVII.

§ 61. l. 13, 14. *ut*] 'with this limitation, that'.

ut etiam in l. 16 merely introduces another limitation to *his finibus utendum*.

cum...tum] 'granting that'—'then'.

17. *minus iustae*] 'somewhat short of strict justice': a milder way of putting it than *iniustae*.

18. *caput*] 'civil status'.

agatur] 'is at stake'. Cicero illustrated his doctrine that 'a slight deviation from moral rectitude is justifiable in the cause of a friend' in his own person; for he begged his friend Lucceius in writing the history of the Catilinarian conspiracy to praise him even more than he thought justified,—*vehementius etiam quam fortasse sentis, etsi in eo leges historiae neglegas. Ep. ad Div. 5. 12.*

20. *est enim quatenus*] 'there is a certain point to which'.

P. 32 1. *nec vero neglegenda est fama*] 'not however that one should be careless of reputation'. This clause expands *modo ne summa turpitudo sequatur*. Though for a friend's sake one may 'do a little wrong', yet reputation is so powerful an instrument for good that it must not be lightly imperilled.

3. *colligere*] 'acquire' by deliberate seeking.

§ 62. l. 10. *quasi signa et notas*] 'signs, so to speak, and points', words apparently applicable to animals.

14. *expertum*] deponent, agreeing with the subject of *iudicare*, 'unless you have actually tried a man' = *nisi expertus sis*.

15. *praecurrit*] 'forestalls'.

§ 63. l. 17. *sustinere*] 'to check', 'to pull up'.

cursum] some read *currum*, which would be more suitable; but the best MSS. have *cursum*, 'one's course', either on foot or in driving.

18. *quo utamur*] 'in order that we may adopt a friendship only when the character of our friends has been first in *some* degree tested, just as we do a team of horses after they have been first tried'. The passive use of *periclitatus* is rare, but it is quite according to Latin usage that deponents should have a passive participle, e.g. *bacchatus*, *comitatus*, etc. Cp. Theognis 125 οὐ γὰρ ἀν εἰδεῖης ἀνδρὸς νόον οὐδὲ γυναικὸς πρὶν πειρηθεῖης ὥσπερ ὑποζυγίου. Others take *amicitia* as ablative of means and connect *ex aliqua parte* with it, 'character tested by partial friendship'.

24. *honores, magistratus, imperia, potestates*] *honores* is the general word which includes the others,—'office', *magistratus*, *imperia* include civil and military offices, *potestates* 'positions of authority', such as are given by any of the above, or by any state appointment.

25. *ex altera parte...ex altera*] 'on the one side', 'on the other'.

ius amicitiae] 'the claims of friendship'.

27. *illa*] 'the former'.

28. *potentiam*] see p. 30, l. 28.

29. *obscuratum iri arbitrantur*] 'they think that it (i.e. their treason to friendship) will be cast into the shade'.

P. 33 1. *quia...sit neglecta*] 'because they have not neglected friendship without an adequate motive'. *quia...sit*, the subjunctive, since the clause is oblique, representing, not the speaker's reason, but that in the mind of the persons of whom he is speaking.

§ 64. l. 3. *istum*] see on p. 29, l. 1.

4. *anteponat*] generic subj. after limiting *qui*.

6. *calamitatum societates*] 'association with those who are under a cloud', i.e. especially in civil affairs, see on p. 24, l. 23.

7. *quamquam*] 'and yet on the other hand'.

8. For this line of Ennius Seyffert compares Eurip. *Hec.* 1226 *ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι φίλοι.* The alliteration is like that of our parallel proverb, 'A friend in need is a friend indeed'. Cp. p. 39, l. 24.

9. *haec duo*] 'these two lines of conduct'.

levitatis infirmitatis] L. P. § 252.

13. *maxime raro*, a more sounding and rhetorical form of expression than *rarissimo*.

CHAPTER XVIII.

§ 65. l. 16. *fides*] 'trustworthiness', that on which one can rely.

17. *simplicem*] 'simple', or perhaps 'single-minded'. The exact sense of the word is best gathered from observing the expression in l. 20 for its reverse,—*multiplex et tortuosum*.

18. *consentientem*] 'sympathetic', not perhaps exactly 'agreeing', but yet moved by similar emotions, cp. l. 20.

moveatur] subj. after limiting *qui*.

P. 34 1. *qui natura consentit*] 'who is naturally sympathetic', i.e. not only in artificial or temporary agreement, but radically in harmony. Seyff. quotes Plutarch *συμπαθής καὶ συμφύής*.

2, 3. Though a friend is to speak out and sharply if necessary (p. 24), yet he must not take *pleasure* in finding fault or be ready to credit charges brought by others. For he is to be *constans*—consistently friendly through all that happens.

crimina inferre, 'to bring charges against'. In the next clause *oblatis* is used partly for mere variety, but partly also as the more natural word of charges brought with hostile feeling.

4. *iamdudum tracto*] 'which I have been treating of in this latter part of my speech', i.e. from § 56, where he began to consider the limits to which friendship was to be carried, that is, to what point a man was to be *constans* in friendship.

fit verum] 'is shown to be true', 'is confirmed'.

5. *initio*] § 18.

6, 7. *quem eundem sapientem*] 'whom we may well (with

the Stoics) call wise also'. He refers to the Stoic doctrine that none but the *Sapiens* is good. See § 18.

tenere] 'to hold fast to these two principles'. 'To hold' in the sense of 'to think' or 'believe' is *habere*.

8. *ne quid fictum*] § 26.

9. *ingenui est*] L. P. § 251. 4.

fronte occultare sententiam] 'to hide one's opinion by one's expression', i.e. *fingere vultum*, 'to assume a feigned expression'. The converse is *frontem explicare* or *remittere*.

10. *allatas*] Notice the further variety from *inferendis* and *oblatis* in l. 2, as also in *criminaciones* instead of *crimina* as in l. 2. *criminatio* is properly the act of bringing a charge, not the charge itself (*crimen*) but C. uses plurals of abstract words in concrete sense often, p. 37 l. 27.

11. *ne ipsum quidem*] opposed to *ab aliquo*, 'not himself either', cp. on p. 17, l. 21.

§ 66. l. 13. *accedat huc*] 'there should be joined or added to this'. Cicero uses *accedit* in this sense with a great variety of pronouns and adverbs:

accedit eo, quod etc.

„ *eodem*,

„ *ut*,

„ *quod*,

„ *etiam, quod etc.*

„ *ad aliquid,*

„ *alicui aliquid.*

14, 15. *haudquaquam mediocre*] a *litotes* for *maximum*, 'a very potent spice to friendship'. *condimentum*] (*condire*) a 'flavouring' or 'sauce'.

tristitia] 'gloominess of temper', while *severitas* is generally used in nearly a good sense, of moral strictness or seriousness, which only becomes repulsive if it never relaxes (*in omni re*).

in omni re severitas] 'unvarying seriousness'.

17. *remissior*] 'less unbending'.

18. *comitatem*] 'good fellowship'.

facilitatem] see o. 5, § 19, 'good nature'.

CHAPTER XIX.

§ 67. l. 19. *existit* = (nearly) *est*.

hoc loco] hac in re 'in this part of our subject'.

*subdifficilis] 'of some little difficulty'. Cicero is fond of thus qualifying his words, cp. *subimpudens*, *subinanis*, *subrusticus*, *subinvideo*, *subinsulsus*, *subhorridus*, *subgrandis*, *subdiffido*, *subdebilitatus*, etc.*

20. *num quando] 'whether at any time'*, the temporal correlative of *num quis*.

21, 22. *teneros] 'young'*.

homine] 'of a human being', suggested by the *equis* immediately preceding.

24. *veterrima quaeque] 'all the oldest'*. Cp. p. 8, l. 8.

ut...ferunt] 'like those wines which can stand keeping'. Cp. Hor. *Ep.* 2. 1. 34 *si meliora dies ut vina poemata reddit*.

P. 35 2. *multos modios salis] The proverb is in Aristotle, Eth. Nic. 8. 4; Eth. Eud. 7. 2, εἰς παροιμίαν ἐλήλυθεν ὁ μέδιμνος τῶν ἀλῶν.*

3. *novitates] 'novelties'*, i.e. constant formation of new friendships.

4. *non fallacibus] cp. Hor. Ep. 1. 7. 87 spem mentita seges*.

§ 68. l. 5. *illae quidem] cp. p. 34, l. 16. 'But though novelty has the advantage of the hope that fruit may appear, as in the case of the blade which fulfils its promise,—yet while not leaving it out of the question, we should still secure age its proper preeminence'*.

illae] sc. novitates. Non sunt illae...vetustas tamen, antithetical clauses. For quidem cp. p. 22, l. 9.

7. *consuetudinis] 'association'*.

in ipso equo] 'in the case even of the horse'.

9. *quo consuevit] sc. uti*.

12. *montuosis] The admiration of the picturesque in mountain scenery is a modern idea. Cp. Johnson (in Boswell 3. 108), 'Mankind have a strong attachment to the habitations to which they have been accustomed. You see the inhabitants of*

Norway do not with one consent quit it, and go to some part of America, where there is a mild climate, and where they may have the same produce from land, with a tenth part of the labour. Thus, we see many of the finest spots in the world thinly inhabited, and many rugged spots well inhabited'.

§ 69. l. 14. *parem esse*] 'to put oneself on a level with'. *excellentiae*] 'personal superiority'. The plural is used as *novitates* in l. 3 because no one special superiority is meant, but various points of superiority.

15, 16. *in nostro grege*] 'in our set'. The Scipionic circle, which included among others, besides those mentioned here, *Laelius*, *Scaevola* the Augur, *Polybius* the Historian, and *Terence* the comic Poet.

ut ita dicam] cp. p. 28, l. 25. One of Cicero's ways of introducing a word used in a peculiar or unusual sense, as *grege*.

19. *omnino*] 'certainly'.

20. *suos*] 'his friends'.

21. *posse esse ampliores*] 'to have the chance of rising in importance'.

§ 70. l. 23. *impertiant communicentque*] 'give a part and share'. The first verb indicates a free gift of a share, the second the position of equality in regard to the advantages which both will thereby occupy. P. 13, l. 4.

24. *proximis*] 'those connected closely by blood or friendship'.

26. *opes*] 'means', not confined to money but including power, influence, and position.

27. *honori...dignitati*] datives of the complement, or predicate. L. P. § 225.

ut in fabulis may mean either 'in myths' or 'in plays'. Such stories as those of Romulus and Remus, or of Cyrus, may have been in the speaker's mind.

28. *in famulatu fuerint*] 'have been counted among the slaves'.

P. 36 1. *caritatem*] 'affection', cp. p. 16, l. 10.

4—6. *fructus...confertur*] 'for the fruit of genius and virtue, and in short of every kind of superiority, is not real-

ised to its full extent until it is imparted to our nearest and dearest'.

tum...cum] 'then and only then'.

capitur] 'taken in', 'thoroughly enjoyed'.

proximum quemque] p. 8, l. 8.

CHAPTER XX.

§ 71. l. 8. *exaequare se*] 'to bring themselves down to the level'. Cp. p. 35, l. 14.

9. *dolere*] 'to be annoyed'.

13. *officose* follows the sense of *officium*, 'kind service', so *officose* 'in a way that involves zealous or kind service'.

14. *queant dicere*] 'can allege'.

16. *commemorare*] 'mention', 'recal the fact'. S. quotes Ter. *And.* 1. 1. 16 *nam istaec commemoratio quasi exprobratio est immemori benefici*.

§ 72. l. 17. *submittere se*] 'to bring themselves down', equivalent to *exaequare se* in l. 8.

18. *inferiores extollere*] 'to raise those beneath them'. I think the words *qui hac opinione levandi sunt* show this to be the right way of taking this clause, rather than to take *inferiores* as nominative and understand *debent se*.

P. 37 1—4. The point is that some are troublesome to their friends because they fancy themselves looked down upon: this arises from the fact that they think their position warrants such contempt; it is the friend's duty to dispel this idea, he must therefore endeavour to exalt them in every way (*extollere inferiores*).

opinione...levandi] 'to be released from such an opinion'. Cp. *levare animos religione*, Livy.

verbis...opere] not only by encouraging words but by showing one's respect for them in deeds.

§ 73. l. 5. *tantum*] 'only so much'.

7. *quem diligas atque adiuves*] 'the man whom you love and consequently are trying to help'; indefinite subjunct.

sustinere] sc. possit.

8. possis] ‘would you be able’, the subjunctive in an implied condition ‘even if you should wish to do so’. Observe the second negative *neque* strengthening the *non*, ‘no, not even you yourself’.

quamvis excellas] ‘however much you may be possessed of superior power’. Some MSS. read *quantumvis*.

§ 74. l. 12. omnino] ‘as a general rule’.

14. iudicandae] ‘to be decided upon’; for friendship is to be the result of deliberate judgment, *cum iudicaris diligere oportet, non cum dilexeris iudicare*, § 85.

15. pilae] four different kinds of games of ball were played by the Romans. See Rich s. vv. *follis*, *harpastum*, *pagonica*, *trigon*. The word *pila* might be applied to any of them.

necessarios = *proximos*, p. 35, l. 24; p. 36, l. 5, ‘near and dear’.

17. isto] see on p. 29, l. 1.

paedagogi] παιδαγωγοι were slaves of a superior sort who attended upon boys, especially on their way to and from school, and generally superintended their conduct. Seneca (*de Ira*, 2. 21) joins *nutrices* and *paedagogi*, and speaks of their influence in forming the character of children: yet from his words we may gather that they were at times subject to slavish punishment and unkind treatment. They however often became the oldest and most faithful friends of their charges.

iure vetustatis] ‘in right of mere priority in time’.

18. postulabunt] ‘will have a claim to’.

19. aestimandi] Mommsen has conjectured this word from *est*, which appears in the MSS. The sense perhaps would be better expressed by *diligendi*; for there is no question of ‘valuing’, it is wholly a question of affection. Others write *honestandi*.

20. aliter] i.e. if friendships are not entered upon after the formation of character which comes with manhood.

20, 21. disparens enim] The argument is: Incompatibility of character causes a breach of friendship; but when the characters of two men are still in the unformed stage of youth, it is uncertain what they will be (like or unlike each other) in

manhood, and therefore it is uncertain whether friendship is possible between them.

21. *studia*] 'tastes'. For the sentiment see p. 38, l. 20.

24. *tanta quanta maxima potest esse*] 'the very greatest that can by any possibility exist'.

25. *distantia*] 'divergence'.

§ 75. l. 26. *intemperata quaedam benevolentia*] 'a kindness which may be called ill-regulated'.

27. *impeditat*] actually hampers rather than helps.

magnas utilitates] 'important interests', cp. for the plural *novitates* p. 35, l. 3, *excellentiae* l. 14, etc.

28. *fabulas*] see on p. 35, l. 27.

P. 38 2. *incident magnae res*] 'important avocations happen to make separation necessary'. Cp. p. 19, l. 5.

4. *quod non...ferat*] 'because he cannot (as he says) endure'.

desiderium] practically = 'absence': it is like $\pi\theta\theta\sigma$, the regret for something once possessed and now lost.

5. *mollis*] 'unmanly', 'sentimental'.

6. *in amicitia parum iustus*] 'one-sided and unfair in friendship', i.e. he expects the pleasure of friendship but will not have the sacrifices.

§ 76. l. 6. *atque*] 'and so'. Cp. p. 18, l. 19.

CHAPTER XXI.

9. *quasi quaedam calamitas*] 'what one might almost call a disaster'. For the meaning of *calamitas* cp. p. 24, l. 23.

10. *sapientium*] cp. p. 21, ll. 9—13.

12. *delabitur*] 'unconsciously descends'.

14. *redundet*] 'spreads', the generic subjunctive. The metaphor is from a spreading wave. It is a favourite word of Cicero's and generally applied by him to something bad, as *infamia*, *invidia*, etc.

15, 16. *Catonem dicere audivi*] 'I have been told that Cato used to say', cp. p. 43, l. 15.

*eluendae] 'to be allowed to fade out', as though it were a kind of stain, cp. *de Leg.* 2. 10. 24 *animi labes...non ullis annibus elui potest* (S.). The metaphor is immediately afterwards changed to that of dividing clothes by unsewing the seams rather than cutting the material.*

nisi quaedam admodum intolerabilis...] 'unless a very intolerable injury'.

17—19. *ut neque...facienda sit]* 'that the only course consistent with rectitude and honour, indeed the only course possible, is an instant breach and separation'.

P. 39 § 77. l. 2. *intercesserit]* 'has interrupted the friendship'.

3. *de communibus]* equivalent to the *vulgares amicitiae* of p. 38, l. 11.

6. *quicum...vixeris]* 'with whom you have once lived on terms of intimacy'. Subj. after limiting pronoun.

7. *meo nomine]* 'on my account', different from *mea gratia* 'for my sake' or 'to please me'. Scipio's quarrel with Pompeius was on account of his having obtained the consulship against Laelius by a trick.

9. *collega nostro]* i.e. 'my fellow-augur'. See Biographical Index. We do not know the particulars of Metellus' political differences with Scipio.

10. *moderate]* a good emendation for *auctoritate*, which (1) according to the rule should have a qualifying adjective, and (2) is not nearly so much to the point; for it can only mean 'by the influence of his character' as opposed to *potentia* [see p. 30, l. 27]: but there is no question of the *means* of conducting the difference, the point is that the manner and extent were the reverse of *acerbitas*.

§ 78. l. 13. *extinctae...oppressae]* 'allowed to expire gently' —'smothered with violence'.

16. *contumeliae]* 'indignities' which include *iurgia* and *maledicta*: the relative sentence is therefore with propriety in agreement with *contumeliae*.

17. *hic honos]* 'this amount of consideration'.

18. *ut is...iniuriam]* 'that the party who does the injury, not he who suffers it, should be in the wrong': i.e. the injured party should not put himself in the wrong by repaying injury

with injury, but should prefer to suffer rather than to inflict an injustice.

19. *omnino*] 'speaking generally', cp. p. 37, l. 12.

20, 21. *una cautio...provisio*] 'one and only one method of taking measures of precaution and prevention'.

ut ne] cp. p. 23, l. 14.

§ 79. l. 24. *praeclara rara*] Observe the jingle of a proverbial saying. Cp. p. 33, l. 8.

25. *quod sit*] subj. of limitation.

28. *potissimum*] 'in preference to all others'.

P. 40 § 80. l. 4. *exemplo*] dative of the complement, L. P. § 225. 'Nor do they learn from their own case, etc.' He means 'A man's love for his own self springs from nature, not from hope of advantage; this should teach us what the nature and force of love is'.

7. *quod idem*] 'and unless this same feeling is transferred', etc.

9. *alter idem*] 'a second self'. Cp. the language of St Paul about marriage, 'So ought men to love their wives as their own self. No man ever yet hated his own flesh but nourisheth it and cherisheth it', etc.

§ 81. l. 11. *id enim*] 'for that instinct', i.e. love of self, or self-preservation.

pariter cum...nascitur] 'is coincident with each one's birth'.

13. *ad quas...animantes*] when used of brutes *animans* is usually feminine, as *fera*. Cp. *de N. D.* 2, § 121 *animantium aliae coriis tectae sunt, aliae villis vestitae*.

14. *desiderio*] 'yearning'.

17. *unum ex duobus*] Cp. p. 45, l. 18.

CHAPTER XXII.

§ 82. l. 19. *ne dicam*] 'not to say'.

P. 41 1. *quam iamdudum tractamus*] 'which we have been now discussing at some length', i.e. since § 65.

3, 4. *cupiditatibus...imperabunt*] 'master the desires to which others are slaves'. Cp. Horace, *animum rege*; *qui nisi servit imperat*, etc.

3—6. This passage sums up the teaching of Chapters 18 and 20.

7. *verebuntur*] 'respect'.

§ 83. l. 13. *quoniam non posset*] the subjunctive in sympathy with the main verb of the final clause *veniret*.

ad ea quae summa sunt] 'to the highest point of attainment'.

15. *quae societas*] 'and this kind of union'.

si quos inter] notice the order of the words, 'among whomsoever'.

17. *comitatus*] 'companionship'—the concrete result of *societas*.

§ 84. l. 17. *haec*] 'this is the kind of', etc.

20. *ut*] 'to such a degree that', explaining *quae putant homines expectenda*.

21. *quod*] i.e. *haec societas*, but the neuter is used by attraction to *id*. Cp. p. 26, l. 19.

25. *tum denique...cum*] 'only then thoroughly when', etc. as in p. 36, l. 5 we had *tum...cum* without the defining and strengthening *denique*.

§ 85. l. 27. *saepius*] as in § 74.

cum iudicaris] 'after the formation of a judgment'.

29. *plectimur*] 'we are losers'.

P. 42 1, 2. *praeposteris consiliis*] 'plans in which the order is reversed', 'we put the cart before the horse'.

acta agimus] 'we act too late'. S. compares the Homeric proverb *ρεχθὲν δὲ νήπιος ξύνω*, which however is not quite the same. In Ep. Att. 9. 18 we have *actum ne agas*, and in Plaut. *Pseud.* 260 *morta verba re nunc facis: stultus es, rem actam agis*. Our proverb is 'to shut the stable door when the horse is stolen'. Or, 'to flog a dead horse'.

3. *implicati ultro et citro*] 'when already entangled in every direction' or, 'mutually entangled'.

4. *repente*] 'without warning or preparation'.

CHAPTER XXIII.

§ 86. l. 7. *rei...incuria*] ‘want of care in a matter’: *rei* is objective genitive, *incuria* taking the construction of its positive *cura*.

8. *una est enim...*] ‘for friendship is of all that concerns mankind the one thing of the utility of which’, etc.

11. *venditatio*] ‘self-glorification’ or ‘puffing’,—the word is taken from the habit in a tradesman of exaggerating the value of his wares.

13. *honores*] ‘office’, p. 32, l. 24.

17. *permulti sunt qui pro nihilo putent*] ‘there are plenty of people who regard them as valueless’. The subjunctive in this phrase may be regarded, as in *sunt qui* etc., as following the limiting or generic relative.

18. *ad unum*] ‘to a man’.

20. *otiosi*] ‘in a private station’, not engaging in public business.

22. *aliqua ex parte*] ‘in *some* degree’.

23. *liberaliter*] ‘respectably’, for a man *voluptatibus traditus* would not as such be living *liberaliter*. If he has any spark of better feeling, the speaker means, he at least values friendship.

§ 87. l. 23. *serpit*] ‘insinuates itself widely’. Cp. p. 22, l. 16.

P. 43 4. *Timonem nescio quem*] ‘a certain Timon’. Cicero uses *nescio quem*, ‘some one or other’, to indicate a person of whom either he does not know much, or to whose identity no importance attaches. See Biographical Index s.v. *Timon*.

5. *is pati non possit ut non*] ‘he would not be able to refrain from’.

anquirat] ‘seek in every direction’: the first syllable of this word is *ambi-* [Greek *ἀμφί*, Germ. *um-*]; this generally retains *b* before vowels, e.g. *amb-itus*, *amb-igo*, etc.; before consonants *ambi* as in *ambidens*, or *am-* as in *amplector*, or *an-* as in *an-ceps* and *an-quiero*.

apud quem] the person in Timon’s case was the philosopher Apemantus.

8. *ex hac hominum frequentia*] 'from the concourse of mankind in which we at present live'.

12. *ferreus*] cp. p. 25, l. 17; 'hard-hearted', or 'made of such hard stuff'; there seems an intentional play on *ferreus* and *ferre* and *auferret*. Cp. § 79 *praeclara rara*, and Tibull. 1. 10. 2 *quam ferus et vere ferreus ille fuit*.

cuique] 'and which of us would not solitude deprive etc.?'. The construction of *auferre* is *aliquid ab aliquo* or *alicui*. Cp. *quod mihi, Verres, eripuisti atque abstulisti*.

13. *fructum*] 'the enjoyment'.

§ 88. l. 14. *illud*] referring to what follows.

15. *solitum*] sc. *esse*.

nostros senes commemorare audivit] 'I have been told that the older men of our generation used to retail, as having heard from still older men, that it was a usual saying of Archytas'.

nostros] 'of our time or generation'.

17. *mundi*] 'of the whole universe', including the heavenly bodies, the earth, sky, etc.

20. *solitarium nihil amat*] 'feels no pleasure in anything that is solitary'.

21. *quod... dulcissimum est*] 'which gives the greatest delight, when it is in the person of the dearest friend', i.e. the pleasure of this rest and stay is in proportion to the dearness of the friend who supplies it.

CHAPTER XXIV.

24. *anquirat*] see on p. 43, l. 5.

nescio quomodo] 'somehow or other'.

P. 44 2. *usus amicitiae*] 'the intercourse which arises in friendship is various and intricate, and accordingly (*que*) many occasions of rousing suspicion and giving offence present themselves'.

4. *elevare*] 'to remove'.

5. *offensio*] 'chance of giving offence'.

subeunda est] 'must be risked'.

6, 7. **monendi et obiurgandi**] Cp. p. 24, l. 2.

cum benevole fiunt] 'when they are performed with kind intention'. [**cum fiant** would be 'since they are performed', representing the thought of the receiver.]

§ 89. l. 8, 9. **in Andria familiaris meus dicit**] 'my friend Terence in his play "The Andrian Girl"'. Of Terence's intimacy with Laelius and Scipio see on p. 35, l. 15 and Biographical Index.

10. **obsequium etc.**] Terence *Andr.* 68.

13. **praecipitem ferri**] 'to fall headlong into ruin unchecked'.

14. **aspernatur**] 'turns from with dislike'.

15, 16. **omni hac in re**] i.e. in *monitio* and *obiurgatio* (l. 6), 'in this entire subject', which is followed by mention of the opposite case **in obsequio autem**, 'in the matter of being obliging, on the other hand'.

16. **ratio et diligentia habenda est**] *rationem habere* = 'to take into account' something, expressed by a genitive. *ratio habenda est*, 'deliberate precaution should be taken'. *habere diligentiam* is not equally natural, though the sense is improved by *diligentia*: not only must a man have a deliberate intention that his admonition should be untinged with bitterness, but he must also be careful that it is such as he intended. It may perhaps be regarded as an hendiadys for *habenda est ratio diligenter*.

17. **acerbitate...contumelia**] the first applies to the spirit, the second to the words.

21. **tyranno**] suggested by *libero* in the line above. If a man is not *liber* (in the civil sense) he has some *tyrannus* or another to whom he must be obsequious,—but those are not the terms on which one lives with a friend.

22. **cuius autem**] He now considers the case of the recipient of plain speech.

27. **illud**] 'the case I am going to describe'.

P. 45 § 90. l. 3. **quod contra**] 'whereas on the contrary'. Two ways of explaining this idiom have been adopted, (1) to take *quod contra* as a mere reversal of the order of the preposition *contra*, (2) to explain *contra* as an adverb (cp. *contra sit* etc.)

and *quod contra* to be used on the analogy of *quod si* 'but if', lit. 'as to which if'.

3, 4. *delicto...correctione*] correspond to *peccasse* and *obiurgari*. Notice the antithetical sentences without conjunctions.

CHAPTER XXV.

§ 91. l. 9. *adulationem, blanditiam, assentationem*] These words all mean 'flattery', but from a different point of view. *adulatio* is properly physical 'fawning' or '*prostratio*', cp. Liv. 9. 18 *humi iacentium adulaciones*. *blanditia* applies to soothing or pleasing words meant to flatter a man's self-esteem, the reverse of the frank speaking of § 88. *assentatio* is that form of flattery [illustrated by the quotation from Terence in l. 23] which consists in the interested pretence of agreement in opinion. *quamvis multis*] 'under any number of names'.

10. *levium*] 'untrustworthy'.

11. *ad voluptatem loquentium omnia*] 'of men who say everything with a view to please'. M. reads *ad voluntatem* 'to suit the wishes'. In either case it explains the character of the *levis*, whose words proceed, not from his own stable opinion, but from what he thinks his hearer will like. It seems an imitation of the Greek idiom *πρὸς ἡδονὴν, πρὸς ὀργὴν* etc.

§ 92. l. 15. *sine qua* etc.] for there is nothing *fictum* in friendship, § 26. Friendship, that is, must in its nature be a genuine feeling or not exist at all.

nomen amicitiae] 'the mere word friendship', a genitive in apposition, cp. *vox libertatis* 'the word liberty' etc.

16. *ut unus quasi animus fiat ex pluribus*] cp. *tanquam alter idem* p. 40, l. 9 and 17.

17. *ne in uno quidem quoque*] 'not even in each separate person'.

§ 93. l. 21. *ad*] 'to suit'.

23, 4.

If one says 'no',
I answer 'no': if 'yes', I answer 'yes':
In fine I've laid this task upon myself
To echo all that's said.

imperavi egomet mihi omnia assentari] 'I have made it my principle to agree in everything'. *omnia assentari* forms an

object to *imperavi*. *Impero* takes the accusative of the thing enjoined, as *imperavit obsides eis* (Caes.). The lines are from Terence *Eunuch*, 2. 2. 21.

25. *persona*] properly 'a mask', and thus used properly of 'a person' on the stage, where masks were worn by the actors.

26. *quod amici genus*] Gnatho was a parasite, whom the speaker regards as the representative of a class; he therefore says 'to admit that sort of friend is in any case a mark of folly'. The point is that a man who admits such a character to his intimacy is in any case so *levis*, that he cannot expect real lasting friendship.

P. 46 § 94. l. 1—3. *multi autem...auctoritas*] 'but since there are many persons of Gnatho's character possessed of superiority in birth (*locus*), fortune, or reputation,—it is such men's servility that is dangerous, weight of position being added to lightness of character'. Their *levitas* is in itself dangerous, doubly so when supported by the *auctoritas* which their worldly position gives them.

§ 95. l. 4. *tam...quam*] 'as well'—'as', comparing two clauses in which the verb is the same.

5. *adhibita diligentia*] 'if only due care is taken'.

fucata] properly 'dyed' and so showing false colours, opposed to *sincera*.

6. *contio*] (*conrenio*) 'a public meeting'; here the meeting of the tribes for legislative purposes, who were first addressed from the Rostra by the magistrates proposing a law or other business, before they became a *comitia*.

§ 96. l. 10. *influebat*] 'dropped his flattering words into'.

11. *ferret legem*] is said of the magistrates who 'proposed' the law (*ferre legem ad populum*); but it is sometimes loosely used to mean 'to carry a law', i.e. get it passed.

de tribunis plebis reficiendis] 'for the re-election of Tribunes'. Carbo as Tribune in B.C. 131 proposed a law permitting a man who was Tribune to stand for re-election for the following year [the legal interval for this and other offices being ten years]. The law did not pass, owing to Scipio's opposition, but it was passed a few years afterwards. [Mommセン, vol. 3, p. 106.]

dissuasimus nos] 'I spoke against it'.

17. *meministis*] is parenthetical, as *quam videbatur* of course cannot depend upon it.

Q. Maximo...L. Mancino consulibus] 'in the consulship of', i.e. B.C. 145.

19. *lex de sacerdotiis*] This law was about the mode of filling up vacancies in the College of Sacerdotes. The existing members had been accustomed to elect a new member to fill up such vacancy, which process is called *cooptatio*; the object of the law of Crassus was to transfer the election to the tribes. The imperfect *transferebatur* is used because, as the law was not passed, the transference can only be said to have been attempted. By the *lex Domitia* [*de leg. Agr. 2. § 18*] of B.C. 104 the tribes nominated (*elegerunt*) and the Colleges admitted (*cooptaverunt*). This law having been abrogated by Sulla was re-enacted in B.C. 63 by the *lex Atia*; but with this change, that the College was to nominate two persons, one of whom seventeen only of the tribes elected. Membership of these Colleges of Sacerdotes and Augures (§ 7) was much desired by leading statesmen, because many questions of importance, especially as regards the validity of elections, were at times referred to them. See the instance of Dolabella's disputed election in B.C. 44, which Cicero says would come before the College of Augurs. 2 *Phil.* § 83. And it was for this reason that it was important that the members should stand a popular election.

21, 22. *atque is primus etc.*] 'and, as you might expect, it was he who first began the practice of turning towards the Forum when addressing the people'. What Crassus did seems to have been this. Up to his time the public meetings had been in the place set apart for that purpose, the *comitium* (*cum, eo*). But the *comitium* was a small space on the south side of the Forum, between it and the Curia, and the Rostra was so placed that the speaker turned southward facing the Curia and addressing the people gathered in this space between him and the Curia; by facing round to the north he looked into the Forum where a far larger number of people could assemble, and thus turned his back on the Senate and as it were appealed to the people at large. Plutarch says that C. Gracchus first did this.

agere cum populo] cp. p. 2, l. 13, 'to do business with the people', in this case by harangues. The phrase is especially applied to business conducted verbally; thus the common *agere cum tribuno* 'to remonstrate with a tribune', to endeavour to persuade him to withdraw his veto or the like. Observe that

the main idea of the sentence is here expressed by the participle *versus*, while the infinitive *agere* really = *dum agit*; a usage more common in Greek.

22. *vendibilem*] 'meant to purchase the favour of the multitude'. *vendibilis* 'saleable', that gets a ready market.

23. *religio deorum*] 'reverence for the gods'. Cicero, in the speech *de leg. Agr.* 2, § 18, maintains that the reason for not submitting the *sacerdotium* to popular election was the *religio sacrorum*, the 'reverence for religion'.

24. *praetore me*] 'when I was only Praetor', i.e. without the influence which the consulship would have given me. *Laelius* was consul b.c. 140. Praetor b.c. 146.

25. *re*] 'by its merits'.

CHAPTER XXVI.

P. 47 § 97. l. 2. *adumbratis*] 'unsubstantial', *adumbrare* = (1) 'to delineate with proper lights and shadows', (2) 'to sketch', (3) 'to merely represent', i.e. not to present in actual substance. Thus Cicero (*Leg. Agr.* 2, § 31) calls the *comitia curiata*, which was represented for the sake of form by 30 lictors, *comitia adumbrata* 'the shadow of a comitia'.

4. *quae tota veritate perpenditur*] 'which depends entirely for its estimation on being genuine', cp. p. 45, l. 15.

5. *nisi, ut dicitur, apertum pectus videas*] 'unless to use the common expression you see "an open breast"'. Cicero refers to the same proverbial expression in regard to Antony who had made a speech while acting as a naked (i.e. half-clothed) Lupercus, (2 *Phil.* 111) *disertissimum cognovi avum tuum; sed te apertiorem in dicendo: ille nunquam nudus est concionatus; tuum hominis simplicis pectus vidinus.*

7. *ne amare quidem*] The argument is: 'you can't be sure even of mutual affection *existing*, much less of its continuance or purity'.

9. *recipit*] 'takes it in', 'accepts it'.

§ 98. l. 12. *omnino*] 'to be sure'.

15. *virtutis opinione*] 'the belief entertained of a man's virtue', 'his supposed virtue'.

16. *vlderi volunt*] sc. *praediti esse*, 'wish to be thought to be endowed'.

hos delectat] 'these are the men who like flattery'.

17. *ad ipsorum voluntatem*] 'to suit their own aim', i.e. not of being, but of being thought, virtuous.

19. *laudum suarum*] 'of their reputation', the pre-eminence they hold in men's opinions.

22. *nisi essent milites gloriosi*] 'unless there really were such things as Bragging Captains'. He then quotes the example of Thraso ($\Theta\rho\alpha\sigma\upsilon\delta$), in Terence's *Eunuchus* (391):

Thraso. Magnas vero agere gratias Thais mihi?

Gnatho. Ingentes.

P. 48 § 99. 1. 3. *allectant*] 'fish for it', a frequentative form of *allicio*, expressing a habit.

7. *callidus ille*] sc. *assentator*.

9—12. Flattery may be equally practised under an artful assumption of blunt disagreement, to the end that the flatterer may own himself overpowered by his patron's superior arguments. This more delicate stroke may be compared with Shakespeare's description of flattery under a bluff exterior (*King Lear* 2. 2):

‘This is some fellow
Who, having been praised for bluntness, doth affect
A saucy roughness, and constrains the garb
Quite from his nature: he cannot flatter, he,
An honest mind and plain, he must speak truth!
An they will take it, so I if not, he’s plain.
This kind of knaves I know, which in this plainness
Harbour more craft and more corrupter ends
Than twenty silly ducking observants
That stretch their duties nicely’.

dare manus, 'to own himself beaten', a common phrase from the arena; to hold up the hands as a sign of giving in. Cp. Ovid *Tr.* 1. 3. 88 *virque dedit victas utilitate manus*.

plus vidisse] 'to have had keener sight'. Cp. 2 *Phil.* § 39 *cum me vidisse plus fateretur, se speravisse meliora*.

13. *accidat*] used rather of mischance, while *contingere* usually (not always, see p. 5, l. 19) of some good that befalls, cp. p. 26, l. 3.

14. *Epiclero*] 'the Heiress', the title of a play of Menander (*ἐπικληρος*) translated by Caecilius Statius. The words *ut in Epiclero* however appear to be a conjectural emendation of *ut in Epicureo*, which was the reading in some early editions. That the words are from a play of Caecilius [ob. B.C. 168] is proved by *de Senect.* § 36. See Ribbeck *Fragm. Com.* p. 63.

15. *comicos senes*] 'old men on the comic stage', where their being cheated by slaves or young spendthrift sons was a stock incident.

16. *emunxeris*] 'you will have befooled me' (lit. wiped my nose). This conjecture of Bentley's (for *ut iusseris*) is remarkably confirmed by the reading of the Palatine MS. *unxeris*. Müller objects to it on the ground that a man would not use so contemptuous a term in regard to himself. But in three of the five cases in which it appears in Plautus it is applied by the speaker to himself—viz. *Most.* 5. 1. 60; *Bacch.* 5. 1. 15; *Epid.* 5. 1. 62—though in the last the speaker is rather quoting the word which the would-be deceiver may be supposed to have used. The passage in the *Bacchides* (though the text is doubtful) has a strong likeness to our lines :

*hoc est demum, quod excrucior,
me hoc aetatis ludificari: immo edepol sic ludos factum,
cano capite atque alba barba, miserum med auro esse emunctum!*

§ 100. 1. 17. *fabulis*] 'plays'.

stultissima persona] 'the most senseless person represented', see on p. 45, l. 25.

18. *nescio quo pacto*] 'somehow', see on p. 43, l. 24.

20. *de hac* etc.] See §§ 18 and 38.

21. *defluxit*] cp. *delabitur* § 76.

22. *ad illa prima*] 'to the first principle which I laid down', viz. that friendship is only possible among the good, § 18 (which is really the beginning of the treatise, the previous sections being introductory).

CHAPTER XXVII.

P. 49 1. *et conciliat et conservat*] 'first unites and then preserves the union'. Cp. *et gignit et continet* p. 12, l. 5.
conciliat] p. 11, l. 14.

2. *in ea est*] (*sc. virtute*), 'on that depends'.

convenientia rerum] 'harmony in everything'; see p. 13,
l. 15; p. 11, l. 17, 18.

4—7. Cp. §§ 28 and 27, 28.

7. *ab amando*] see p. 15, l. 15.

9—11. Cf. §§ 27—30.

10. *ipsa*] *sc. utilitas*.

efflorescit] 'blossoms forth' as an unexpected charm.

§ 101. l. 11. *hac*] 'it was with this sort of'.

14. *aequales*] 'of the same age'.

17. *in vestra*] i.e. of Scaevola and Fannius.

P. 50

1. *ratio*] 'terms'.

3, 4. *quibuscum tamquam...pervenire*] 'that you may, as the saying is, reach the goal with those with whom you set off from what one may call the starting-stalls'. The race-course is a natural and often used emblem of life. To understand *e carceribus ad calcem* we must know something of the arrangement of the Roman Circus. The *carceres* were stalls closed by gates, in each of which was a chariot; when the gates were opened the chariots came out to the *calx* or *alba linea*, from which they started on the race, and to which, having traversed the oblong circus divided by its central *spina*, they returned. From the *carceres* to the *calx* therefore included the whole distance a chariot had to go; and represents in our life 'from birth to death'. Cp. *de Sen.* § 83.

§ 102. l. 6. *anquirendi*] see on p. 43, l. 5.

8. *sublata iucunditas*] see § 88.

12. *in manibus habui*] 'I came into contact with'.

14. *maiora suscipiet qui...non*] 'will ever cherish a nobler ambition or a loftier hope without thinking', etc.

18—20. Cp. § 15.

§ 103. l. 18. *in hac*] cp. p. 49, l. 2.

21. *quod quidem senserim*] 'to the best of my knowledge'.
The subjunct. of limitation.

§ 104. l. 27. *otiosum*] 'of leisure from public business'.
Cp. p. 42, l. 20.

P. 51 2, 3. *si orbatus essem...affert mihi*] 'even supposing me to have been bereft of these sources of consolation,—yet my time of life in itself affords me consolation'. The use of *affert*, for *afferret* or *attulisset*, can only be justified by supposing the speaker to realise suddenly and intensely the source of his present consolation; and thus to forget the conditional form in which he had begun his sentence.

4. *diutius*] 'for much longer'.

in hoc desiderio] 'in this state of regret' or 'with this feeling of loss': i.e. because I must soon end my life.

7. *locetis*] 'rank it', i.e. in the category of good things.

VOCABULARY.

[References to Chapter and Section in the text.]

a, ab, prep. with abl. *from*,
by.

abdūco, -čre, -uxi, -uctum, 3
v. a. *to lead away from*,
withdraw from, *hold aloof*
from, 2, 8.

abhorreo, -ēre, -ui, 2 v. n. *to*
shrink from, *to turn from*,
14, 50.

abilcio, -čre, -ēci, -ectum, 3 v.
a. *to throw away*, hence *to*
demean, *to bring down*, 9,
32; **abjectus**, -ior, 16, 59,
cast down, *depressed*, *too*
humble.

absens, -ntis, adj. *absent*, 7,
23.

abstuli, see *aufero*.

absum, -esse, āfui, irreg. v. n.
to be absent; *tantum abest*,

it is so far from being the
case, 14, 51.

absurdus, -a, -um, adj. *absurd*,
unreasonable, 14, 49; 24,
90.

abundantia, -tiae, f. *abun-*
dance, *full supply*, 15, 52;
23, 87.

abundo, -are, -avi, -atum, 1
v. n. *to abound*, *to be rich*,
7, 23.

ac, see *atque*.

accēdo, -ēre, -essi, -essum, 3 v.
n. *to go towards*, *approach*,
11, 38; *accedere ad*, *to be*
added to, 3, 11; 18, 66; 25,
94.

accepta et data, *receipts and*
payments in a debtor and
creditor account, 5, 68.

- accessio**, -ionis, f. *an addition.*
- accido**, -ere, -idi, 3 v. n. *to happen*, 17, 61; *to fall out*, 26, 99.
- accipio**, -ere, -cipi, -eptum, 3 v. a. *to receive; hear of, learn*, 1, 4; 2, 7; *sustain grief*, 2, 8. *accepta et data*, see above.
- accuratus**, -a, -um, adj. *accurate, carefully prepared, studied*, 7, 25. (ad. curo)
- acer**, -cris, -cre, adj. *sharp, keen; rapid*; comp. acrior, sup. acerrimus, *with all speed*, 11, 39.
- acerbe**, adv. *bitterly*; comp. acerbius, 16, 57.
- acerbitas**, -atis, f. *bitterness*, 23, 87, etc.
- acerbus**, -a, -um, adj. *bitter, caustic*, 16, 37, etc.
- acquiesco**, -ere, -evi, -etum, 3 v. n. *to repose, be still*, 27, 101.
- acriter**, adv. *sharply, with severity*, 13, 44.
- actio**, -onis, f. *transaction of business, pleading in court, course of action*, 13, 47, etc.
- acute**, adv. *acutely, keenly, shrewdly*.
- ad**, prep. with acc. *to, up to, with a view to*, 25, 91; *in addition to*, 9, 32; *ad extremum*, 26, 99, *at last*; *ad vesperum*, 2, 12, *at evening*; *ad normam*, 5, 18, *according to the standard*; *ad tempus*, 15, 53, *for a time*; *ad voluptatem*, 25, 91, *with a view to pleasure*.
- addo**, -ere, addidi, additum, 3 v. a. *to add*, 14, 50, etc.
- adduco**, -ere, -uxi, -uctum, 3 v. a. *to lead to, bring to*, 5, 20, etc.; *to induce*, 16, 59; *to draw in, tighten, of reins*, 13, 45.
- adeo**, -ire, -ivi or -ii, -itum, 4 v. n. *to approach, meet*, 7, 24.
- adfero**, -rre, -tuli, -latum, irreg. v. a. *to bring to, bring forward, to bring, apply*, 8, 26; *adf. causam*, 11, 37, *advance a plea*.
- adhibeo**, -ere, -ui, -itum, 2 v. a. *to apply*, 9, 29; *to call in, to employ, exercise*, 13, 44, etc. (ad. habeo)
- adhuc**, adv. *up to this point, as yet, hitherto*.
- adipiscor**, -i, adeptus, 3 dep. v. a. *to obtain*, 3, 11, etc.
- adiumentum**, -i, n. *assistance, aid*, 13, 46. (ad. iuvo)
- adiungo**, -ere, -nxi, -nctum, 3 v. a. *to join on, to add*, 9, 29, etc.
- adiutor**, -oris, m. *a helper, aider and abettor*, 10, 35, etc.; **adiutrix**, adiutricis, f. 22, 83.
- adiuvo**, -are, -iuvi, -iutum, 1 v. a. *to assist, help, support*.
- adminiculum**, -i, n. *support, prop*, 23, 83.
- admirabilis**, -bile, adj. *to be admired, wonderful, amazing*.

- admiratio**, -onis, f. *astonishment, admiration*, 1, 2; 9, 30; 23, 88.
- admōdum**, adv. *considerably, very*, 1, 2; 14, 49, etc. (*admodum 'up to a measure'*)
- admōneō**, -ēre, -nui, -nītum, 2 v. a. *to admonish, warn*, 26, 99.
- admōveo**, -ēre, -ōvi, -ōtum, 2 v. a. *to move towards or to*, 9, 32; 27, 100.
- adnitor**, -i, -ixus or -īsus, 3 dep. v. n. *to lean upon*, 23, 88.
- adquiesco**, see *acquiesco*.
- adscisco**, -ēre, -ivi, -ītum, 3 v. a. *to summon to, to attach to*, 14, 50.
- adspicio**, -ēre, -exi, -ectum, 3 v. a. *to look at, to behold*, 27, 100.
- adsum**, -esse, -fui, v. n. *to be present*, 2, 7, etc.
- adulatio**, -onis, f. *adulation, flattery*, 25, 91.
- adulescens**, -ntis, m. *a young man, between the ages of 15 and 35*; 3, 11; 27, 101. (partic. of *adolesco*)
- adulescentia**, -ae, f. *manhood, adolescence*, 10, 34.
- adulor**, -ari, -atus, 1 v. dep. *to flatter*, 26, 99.
- adultero**, -are, -avi, -atum, 1 v. a. *to vitiate, to falsify*, 25, 92.
- adumbro**, -are, -avi, -atum, 1 v. a. *to sketch in outline; res adumbratae, half-truths*, 26, 97.
- adversor**, -ari, -atus, 1 dep. v. a. *to oppose*, 26, 99.

- adversus**, -a, -um, adj. *opposite, adverse; res adversae*, 5, 17, etc., *adversity*.
- adverto**, -ēre, -rti, -rsum, 3 v. a. *to turn towards; to notice; animum advertere*, with acc., 2, 8, *to notice, observe; with ne*, 26, 99, *take care lest*.
- aedificium**, -i, n. *a building*, 14, 49.
- aequālis**, -e, adj. *on the same level, contemporaneous, equal in age, equal*, 9, 32; 11, 37; as subst. 27, 101, etc.
- aequāliter**, adv. *equally, on equal terms*, 16, 56.
- aeque**, adv. *in equal degree, equally*, 6, 28, etc.
- aequitas**, -ātis, f. *equity, fairness, reasonableness*, 5, 19, etc.
- aequus**, -a, -um, adj. *fair, righteous, equal*, 8, 26; *aequius, fairer*, 4, 15.
- aestimo**, -are, -avi, -atum, 1 v. a. *to estimate, reckon, value*, 20, 74.
- aetas**, -ātis, f. *age, time, time of life*.
- affero**, see *adfero*.
- afficio**, -ēre, -ēci, -ectum, 3 v. a. *to affect, to dispose*, 16, 56.
- affluentior**, -ius, compar. adj. of *affluens*, part. of *affluo*, *more affluent, opulent, richer*, 16, 58. (ad. *fluo*)
- ager**, -gri, m. *field*.
- agnosco**, -ēre, -nōvi, -nītum, 3 v. a. *to recognise, to admit*, 2, 9; 26, 99; 27, 100.
- ago**, -ēre, egi, actum, 3 v. a.

to act, to drive, to do, 21, 77; proceed, 5, 19; agere cum, to do business with, to plead before, to urge upon, 1, 3; 4, 15; 25, 96; cum illo actum esse praeclare, 2, 11; 4, 15; that he has been splendidly dealt with by the gods, i.e. has had a splendid career; agi, to be at stake, 17, 61; acta agere, to do things already done, to act too late, 22, 85; agere gratias, 26, 98, give thanks. agrestis, -e, adj. of the country, rustic; of the land (opposed to birds and fish), 21, 81.

AgricentInus, -a, -um, adj. of Agrigentum, in Sicily; Empedocles of Agrigentum, 7, 24.

aio, ais, ait, aiunt, defect. v. a. and n. to say, say 'Yes', 25, 93.

alias, adv. at another time, 1, 1; at other times; alias... alias, 10, 33, sometimes...at other times.

alienatio, -onis, f. alienation, estrangement, 21, 76.

aliēno, -are, -avi, -atum, 1 v. a. to estrange, to alienate, 21, 76.

aliēnus, -a, -um, adj. belonging to another, foreign, 13, 45, etc.; not of the same family, 21, 76; alienus ab, 8, 28, estranged from, hostile to; as subst. a stranger, etc., 5, 19, etc.

aliquamdiu, adv. for some time, 19, 70.

aliquando, adv. at some time, at any time, 12, 43, etc.; sooner or later, 26, 100, etc.

aliquantūlum, adv. some little, somewhat, 12, 40.

aliquis, aliquid or aliquod, adj., indef. pron. some, any, a.

aliter, adv. otherwise, in a different manner.

alius, -a, -ud, gen. aliūs, dat. alii, adj. another, other; aliud quoddam, 7, 25, somewhat different; alio quodam modo, 2, 6, in a somewhat different manner; nihil aliud, 6, 20, nothing else; alius... ...alius, the one.....the other; alii.....alii, some... ...others.

allesto, -are, -avi, -atum, 1 v. a. to entice, to court, fish for, 26, 99. (frequent. of allicio)

allicio, -ēre, -exi, -ectum, 3 v. a. to entice, to attract, 8, 28, etc.

alligo, -are, -avi, -atum, 1 v. a. to bind to, to fasten, 12, 42.

alo, -ēre, -ui, -itum, 3 v. a. to nourish, 27, 104.

alter, -ēra, -ērum, gen. alterīus, dat. alteri, adj. the one or the other of two; a second, another; alter...alter, the one...the other of two.

altus, -a, -um, adj. high, lofty, 9, 32, etc. (alo)

amābilis, -e, adj. loveable, amiable, 8, 27; 26, 98; amabilissimus, 14, 51.

amantissime, superl. adv. *most lovingly, on the most loving terms*, 1, 2.

amantissimus, -a, -um, superl. adj. *most loving*, 27, 104.

ambitiōsus, -a, -um, adj. *ambitious, self-seeking, selfish*, 16, 59.

amentia, -ae, f. *madness, unreasonableness, mad state*, 11, 37.

amicē, adv. *in a friendly manner*, 2, 9, etc.

amicitia, -ae, f. *friendship*, defined in 6, 20.

amicus, -i, m. *a friend*; -a, -um, adj. *friendly*; comp. **amicior**, superl. *amicissimus*, 1, 5.

amitto, -ere, -misi, -missum, 3 v. a. *to send away, let go, lose*.

amo, -are, -avi, -atum, 1 v. a. *to love*.

amor, -ōris, m. *lore*.

amōveo, -ere, -ōvi, -ōtum, 2 v. a. *to move away, to remove*, 24, 89.

amplifico, -are, -avi, -atum, 1 v. a. *to increase, to enlarge*, 16, 59.

amplior, *amplissimus*, compar. and superl. adj. from **amplus**, *large, ample, grand, important*, 19, 69; 20, 73.

an, interrog. particle with second half of disjunctive sentences, *whether? or?* 8, 26; **haud scio an**, 6, 20, *I rather think*.

ango, -ere, **anxi**, **anctum** or **anxum**, 3 v. a. *to pain, grieve, torment*, 3, 10; 16, 59.

angor, -ōris, m. *pain*, 13, 48.

angustus, -a, -um, adj. *narrow*, 5, 20; as subst. **angustum**, 5, 20, *within narrow limits*.

animadverto, -ere, -rti, -rsum, 3 v. a. *to notice, to attend to*, 2, 7; 8, 27.

animal, -alis, n. *a living thing, an animal*, 19, 68.

animans, -ntis, m. and f., *a living being*, 14, 49; 21, 81.

animo, -are, -avi, -atum, 1 v. a. *to endow with a feeling*; **animatus**, *disposed*, 16, 56.

animus, -i, m. *a mind, feeling, disposition, character, courage, thoughts, attention, soul*; **animum adverto**, see **adverto**.

annus, -i, m. *a year*, 3, 11, etc.

anquiro, -ere, -quisivi, -quisitum, 3 v. a. *to seek in every direction, to look about for*, 21, 81. (*ambi, ἀμφι*, Germ. *um*, cf. *ambitus*; *quaero*)

ansa, -ae, f. *a handle*, 16, 59.

ante, (1) prep. with acc. *before, of time or place*; (2) adv. *before, first*; **antequam**, *before that*.

antea, adv. *formerly, previously*.

ante eo, -ire, -ivi -or ii, 4 v. n. *to go before, to precede*, 4, 16; ant. **aetate**, 19, 69, *be older*.

antepōno, -ere, -ōsui, -ōsitum, 3 v. a. *to place before, to prefer*, 2, 9; 17, 63, etc.

antevertō, -ēre, -rti, -rsum, 3 v. a. to *anticipate*, 4, 16.
antiquus, -a, -um, adj. *ancient*, 2, 13; 8, 26; comp. *antiquior*, *further back*, 8, 26; superl. *antiquissimus*; as subst. *antiqui*, 2, 13, *the ancients*.
aperte, adv. *openly, candidly*, 13, 44, etc.
apertus, -a, -um, adj. *open*, 25, 97. (*aperio*)
appāreo, -ēre, -ui, 2 v. n. to *appear*, 8, 27; 19, 6³, etc.
appello, -are, -avi, -atum, 1 v. a. to *call, name*, 1, 1.
appetentior, -us, comp. of *appetens*, part. *appeto*, *more eager for*, with gen., 14, 50. (ad. *peto*)
appěto, -ēre, -tii or -tivi, -titum, 3 v. a. to *seek for, to make for*, 9, 32, etc.
applicatio, -onis, f. *a bending towards, leaning, inclination, attaching to*, 8, 27.
applīco, -are, -icui, -icūtum, 1 v. a. to *fasten to, to apply to, attach, draw near to*, 9, 32, etc.
aptus, -a, -um, adj. *fitting, fit, suitable, suited*, 1, 4, etc. (apo)
apud, prepos. with acc. *with, among; at the house of*.
aqua, ae, f. *water*.
arbitrātus, -ūs, m. *will, taste, discretion*, 1, 3.
arbitrium, -i, n. *will, authority*, 12, 41.
arbitror, -ari, -tratus, 1 dep. v. n. to *think, to consider*, 2, 8, etc.

arguo, -ēre, -ni, ūtum, 3 v. a. to *convict, to accuse*, 10, 35.
argutiae, -arum, f. plur. *liveliness, wit; niceness of expression, subtleties*, 13, 45.
arma, -orum, n. plur. *arms*.
ascendo, -ēre, -ndi, -nsum, 3 v. a. to *ascend*, 23, 88.
aspēre, adv. *roughly, harshly*, 25, 91.
asperitas, -ātis, f. *harshness, austerity*, 23, 87.
aspernor, -ari, -atus, 1 depon. v. a. to *reject with contempt*, 13, 47, etc.
assentatio, -onis, f. *undue compliance, subserviency, servility, flattery*, 24, 89; 26, 97, etc.
assentātor, -oris, m. *a flatterer, time-server*, 25, 95; 26, 97.
assentior, -iri, sensus, 4 dep. v. n. to *agree with*, 4, 13, etc.
assentor, -ari, -atus, 1 frequent. depon. to *agree with*, 2, 13, etc.; to *flatter*, 17, 61, etc.
assēquor, -i, secutus, 3 dep. v. a. to *come up with, to attain*, 9, 29.
assōlet, -ēre, 2 v. n. *it is accustomed, customary, usual*, 2, 7.
atque or **ac**, conj. *and, and yet*, 20, 70; after comparatives, *than; aequē ac, equally as*, i.e. *as much as*.
attīneo, -ēre, -ui, tentum, 2 v. n. to *attain; to belong; quid attinet*, 11, 39, *what need to*.
attrāho, -ēre, -xi, -ctum, 3 v. a. to *draw to, to attract*.
auctōritas, -tātis, f. *influence, authority, weight of position*, 1, 4; 21, 77, etc.

- audacia**, -ae, f. *audacity, licentious boldness, unscrupulousness*, 5, 19.
- audeo**, -ēre, ausus, 2 v. n. and a. *to dare, to venture upon.*
- audio**, -ire, -ivi, -itum, 4 v. a. *to hear, listen to.*
- aufēro**, -erre, abstūli, ablātum, irreg. v.a. *to take away.* (ab. fero)
- augeo**, -ēre, auxi, auctum, 2 v. a. *to increase.*
- augur**, -ūris, m. *an augur, one of the College of the Augures*, 1, 1. (avis)
- augūror**, -ari, -atus, 1 dep. v. n. *to predict*, 12, 41.
- auris**, -is, f. *an ear*, 24, 90.
- aut**, disjunct. conj. *or; aut... aut, either... or.*
- autem**, conj. *but, moreover.*
- averto**, -ēre, -rti, -rsum, 3 v. a. *to turn away, to avert*, 1, 5.
- beate**, adv. *happily*, 4, 15, etc.
- beatus**, -a, -um, adj. *happy, prosperous*, 13, 46.
- bellum**, -i, n. *war.*
- belua**, -ae, f. *a beast*, 6, 20.
- bene**, adv. *well, virtuously.*
- beneficium**, -i, n. *a benefit, a kindness*, 9, 29, etc.; *patronage*, 25, 96.
- beneficus**, -a, -um, adj. *benevolent, generous*, 9, 30; *benevolentior*, 14, 51; *benevolentissimus*, 14, 51.
- benevōle**, adv. *in a friendly spirit, kindly*, 24, 88.
- benevolentia**, -ae, f. *goodwill, friendly feeling, affection*, 5, 19, etc.

- bestia**, -ae, f. *an animal, opposed to man*, 8, 27; 21, 81.
- biennium**, -i, n. *a space of two years*, 12, 41.
- bis**, numer. adv. *twice*, 11, 38.
- blandior**, -iri, -itus, 4 v. dep. *to fawn on, flatter, cajole*, 26, 99.
- blanditia**, -ae, f. *flattery, blandishment, cajolery, fawning*, 25, 91; also in plur. 17, 61; 25, 96.
- blandus**, -a, -um, adj. *gentle, soothing, flattering, winning, enticing*, 13, 47, etc.; compar. **blandior**, 26, 99.
- bōnitas**, -tātis, f. *goodness, liberality, kindness, kindheartedness*, 3, 11, etc.
- bōnum**, -i, n. *the good*, 6, 20; 22, 34.
- bōnus**, -a, -um, adj. *good; bonae res*, 17, 64, *prosperity.*
- brēvis**, -e, adj. *short.*
- brēviter**, adv. *shortly, briefly.*
- cado**, -ēre, cēcīdi, casum, 3 v. n. *to fall, drop, fail*, 7, 23, etc.; *cadere in, to fall to the lot of*, 13, 48; 26, 100.
- cadūcus**, -a, -um, adj. *liable to fall, perishable*, 6, 20, etc.
- caecus**, -a, -um, adj. *blind*, 15, 54.
- caelum**, -i, n. *heaven.*
- calamitas**, -ātis, f. *a calamity, disaster, ruin*, 15, 46, etc.
- calamitosus**, -a, -um, adj. *unfortunate, ruined, suffering from a reverse of fortune, especially in political sense*, 13, 46.

calcūlus, -i, m. *a pebble, a counter; hence arithmetical calculation; vocare ad calculos*, 16, 58, *to reduce to a question of figures*.

calidus, -a, -um, adj. *cunning, skilful*, 26, 99.

calx, -cis, f. *chalk or lime: used as equivalent to the alba linea stretched across a race-course to prevent a false start. Therefore to go from the carceres to the calx is to go the whole round of the course*, 27, 101.

capio, -ēre, cēpi, captum, 3 v. a. *to take, capture; win, obtain*, 7, 25; 9, 32; *gather, reap*, 19, 70; *feel*, 24, 90; *to take in, deceive*, 27, 99.

capitālis, -e, adj. *mortal, deadly hatred*, 1, 2.

capra, -ae, f. *a she goat*, 17, 62.

caput, -ītis, n. *a head; life, civil status*, 17, 61; *the chief point*, 13, 45.

carcer, -ēris, m. *prison; in plur. barriers or stalls behind which the chariots were placed before starting*, 27, 101.

careo, -ēre, -ui, 2 v. n. *to be without, lack, be free from, lose, miss: with abl.*

caritas, -tātis, f. *mutual affection*, 5, 20; 8, 27; *feeling*, 9, 32, etc.

carmen, -īnis, n. *a song, a poem*.

carus, -a, -um, adj. *dear*, 3, 11, etc.

casus, -ūs, m. *a chance, accident, misfortune, calamity*.

causa, -ae, f. *a cause, a reason; motive, plea, law-suit; causā, with gen., for the sake of*.

cautio, -ōnis, f. *a taking care, a precaution*, 21, 78.

cavea, -ae, f. *the auditorium of a theatre*, 7, 24.

caveo, -ēre, cavi, cautum, 2 v. n. and a. *to be on one's guard, take care; to guard against, beware of*, 2, 10; 21, 77.

cēlēber, -bris, -bre, adj. *thronged, full of enthusiasm, famous, full of triumph*, 3, 12.

cēlēritas, -tātis, f. *swiftness*, 3, 12.

censeo, -ēre, -ui, sum, 2 v. n. *to think, to hold an opinion*, 4, 14; *give as one's opinion that...*, 4, 17.

censūra, -ae, f. *the censorship, office of censor*, 11, 39.

certāmen, -īnis, n. *a rivalry, a contest*, 10, 34.

certatio, -onis, f. *rivalry*, 9, 32.

certe, adv. *at least, certainly, at any rate*, 3, 10; 8, 26.

certus, -a, -um, adj. *certain, sure, trustworthy*, 15, 55; 17, 64.

[**cētērus**,] -a, -um, adj. *rare in sing., nom. sing. masc. not found, the other, the rest, all others*, 1, 4, etc.

cēcur, -ūris, adj. *tame, domesticated*, 21, 81.

circumfluo, -ēre, -uxi, 3 v. a. *to overflow, to have a superabundance*, 15, 52.

cito, adv. *quickly*, 21, 78; comp. *citius*.

citro, adv. *in this direction, towards the inside; ultro et citro*, 22, 85, *in every direction*.

civīlis, -e, adj. *of a citizen, civil*, 1, 6; **ius civile**, see **ius**.

civis, -is, m. *a citizen*.

civitas, -ātis, f. *a state*.

clamor, -ōris, m. *a cry, a shout*, 7, 24.

clarus, -a, -um, adj. *illustrious, famous*, 1, 6; 12, 41, etc.

claudio, -ēre, -si, -sum, 3 v. a. *to close, to shut*, 24, 90.

coepi, -isse, *coeptum*, def. v. a. and n. *to begin*, 9, 32, etc.

cōgitatio, -onis, f. *thinking, thought, meditation, reflection*, 8, 27, etc.

cōgīto, -are, -avi, -atum, 1 v. n. *to think, reflect*, 8, 26; *devise, calculate*, 16, 60.

cognitio, -onis, f. *recognition, knowing, knowledge*, 1, 3.

cognōmen, -inis, n. *a surname*, 2, 6.

cognosco, -ēre, -nōvi, -nītum, 3 v. a. *gain knowledge of, get acquainted with, recognise*, 1, 5, etc.

cōgo, -ēre, *coēgi*, *coactum*, 3 v. a. *to force, to compel*, 8, 26.

collēga, -ae, m. *a colleague in office*, 11, 39; 21, 77.

collēgium, -i, n. *a number of colleagues combined in an office, as the College of Augurs, etc.* 2, 8; 25, 96.

colligo, -ēre, -ēgi, -ectum, 3 v. a. *to collect*, 17, 61.

collōco, -are, -avi, -atum, 1 v. a. *to place, station*, 23, 87.

cōlo, -ēre, -ui, *cultum*, 3 v. a. *to cultivate, to court, to show attention to, to honour*, 6, 22; 9, 30; 19, 69, etc.

cōmes, -ītis, m. and f. *a companion*, 11, 37.

cōmīcus, -a, -um, adj. *comic, belonging to a comedy*, 26, 99.

cōmitas, -ātis, f. *courtesy, politeness, good-fellowship*, 18, 66.

comitatus, -ūs, m. *comradeship, companionship*, 22, 83.

commemini, -isse, defect. v. a. *to recollect entirely*.

commemoro, -are, -avi, -atum, 1 v. a. *to mention, to commemorate*, 4, 15, etc.

commentor, -ari, -atus, 1 dep. freq. v. n. *to con over a lesson; hence to practise*, 2, 7.

commōde, adv. *suitably, to the point*, 1, 1.

commōditas, -tātis, f. *convenience, advantage*, 7, 23.

commōdus, -a, -um, adj. *suitable, convenient, advantageous, affable*, 15, 54, etc.; as subst. **commodum**, i, n. *advantage, 10, 34; interest, 16, 57.*

commōror, -ari, -atus, 1 dep. v. n. *to stay, to dwell*, 19, 68.

commōveo, -ēre, -ōvi, -ōtum, 2 v. a. *to move thoroughly, to affect, deeply move*, 2, 8.

commūnco, -are, -avi, -atum, 1 v. a. *to impart, to give a share in, to share*, 6, 22; 7, 24; 19, 70; 81, 38.

commūnis, -e, adj. *common, combined*, 4, 15; *sympathetic*, 18, 65; *common, had in common*, 27, 103; *shared in by all*, 11, 38; *vita communis, everyday life*, 5, 18; 11, 38.

communitas, -tātis, f. *a sharing in common, community*, 17, 61.

commutābilis, -e, adj. *changeable, subject to change*, 25, 92.

commutatio, -onis, f. *a change, a revolution, alteration*, 21, 77.

commūto, -are, -avi, -atum, 1 v. a. *to change thoroughly*, 9, 32.

cōmoedia, -ae, f. *a comedy*, 26, 97.

compāro, -are, -avi, -atum, 1 v. a. *to obtain*, 16, 60; *to form, make, arrange*, 27, 101; *to compare*, 27, 103.

complector, -i, -exus, 3 dep. v. a. *to embrace*, 15, 53.

concēdo, -ēre, -essi, -essum, 3 v. a. *to yield, to grant, allow*, 5, 18, etc.; *concessus*, 12, 43, *permissible*.

conciliātrix, -icis, f. *that which unites; female author, promoter*, 11, 37.

concilio, -are, -avi, -atum, 1 v. a. *to unite, to bring together, to form*, 5, 20; 27, 100.

conclūdo, -ēre, -ūsi, -ūsum, 3 v. a. *to conclude, to bring to a conclusion, to finish*, 26, 100.

concordia, -ae, f. *union, harmony of feeling*, 7, 23.

condimentum, -i, n. *flavouring, sauce, spice*, 7, 23, etc.

conditio, -onis, f. *a compact; a matrimonial engagement*, 10, 34.

confēro, -erre, -tūli, collatum, 3 v. a. *to betake, to bestow, to confer; impart to*, 19, 70; **se con.** *to betake oneself to*; **se conf.** ad, *to devote oneself to*, 1, 1, etc.

confīdo, -ēre, -fisus sum, -fīsum, 3 v. n. *to feel confidence; with dat. to trust in*.

confirmo, -are, -avi, -atum, 1 v. a. *to make steady, strengthen*, 9, 29, etc.; *to establish firmly, to affirm confidently*, 3, 10.

congēro, -ēre, -gessi, -gestum, 3 v. a. *to bring together, to pile up, to accumulate*, 16, 58.

conglutīno, -are, -avi, -atum, 1 v. a. *to glue together, to unite securely*, 9, 32.

congressus, -ūs, m. *a meeting, intercourse*, 23, 87.

congruo, -ēre, -ui, 3 v. n. *to run together, to be in harmony with*, 8, 27.

coniūcio, -ēre, -iēci, -iectum, 3 v. a. *to throw together; of the eyes, to fasten intently on*, 2, 6.

coniunctio, -onis, f. *a joining together, union, association, bond*.

coniunctissime, adv. sup. of *coniuncte, in the closest union*, 1, 2; *on most intimate terms with, most intimate*, 27, 104.

coniungo, -ēre, -nxi, -nectum,

- 3 v. a. *to join together, unite, 4, 15; to establish, 8, 26, etc.*
- cōnor, -ari, -atus, 1 dep. v. a. and n. *to try, to attempt, 4, 16.*
- conquiesco, -ēre, -ēvi, -ētum, 3 v. n. *to find repose, to rest quietly, 6, 22.*
- conscisco, -ēre, -scīvi, -scītum, 3 v. a. *to resolve in common, resolve; c. aliquid sibi, to decree for, i.e. inflict on oneself, 12, 42.*
- conscribo, -ēre, -psi, -ptum, 3 v. a. *to enrol.*
- conscripti, -orum, part. of conscribo, *on the roll, in the phrase Patres Conscripti, the Senate, 3, 12.*
- consensio, -onis, f. *agreement, union, 4, 15, etc.*
- consensus, -ūs, m. *agreement, identity of opinion, 27, 103.*
- consentaneus, -a, -um, adj. *agreeing with, consistent, becoming, 13, 47.*
- consentio, -ire, -nsi, -nsum, 4 v. n. *to feel with, to agree with, to be sympathetic, 18, 65, etc.*
- consēquor, -i, -secutus, 3 dep. v. n. and a. *to follow as a result, 9, 30; to obtain, attain to, 5, 18, etc.*
- conservo, -are, -avi, -atum, 1 v. a. *to preserve, 19, 68; 27, 100.*
- considēro, -are, -avi, -atum, 1 v. a. *to consider, to reflect upon, 8, 26; 20, 76.*
- consilium, -i, n. *a counsel, a plan, design, 6, 20, etc.; advice, 13, 44, etc.; aderam*

- in consilio, 11, 37, I was acting as assessor to.*
- consōcio, -are, -avi, -atum, 1 v. a. *to join together, associate, 22, 83.*
- consōlor, -ari, -atus, 1 dep. v. a. *to console, 3, 10.*
- constans, -ntis, adj. *constant, firm, of sound or strong character, 2, 8, etc.*
- constanter, adv. *with constancy, persistently, with firmness, 2, 6, etc.*
- constantia, -ae, f. *constancy, consistency, strength of character, stability, steadfastness, 5, 19, etc.*
- constituo, -ēre, -ui, -utum, 3 v. a. *to set up, to settle, regulate, appoint, constitute, 13, 47, etc.*
- consto, -are, -stīti, statum, 1 v. n. *to remain still, to be fixed, 7, 24; constat ex, 25, 95, is composed of; constat, impers. it is certain, it is agreed, 14, 50.*
- consuesco, -ēre, -suēvi, -suētum, 3 v. n. *to grow accustomed, 19, 68.*
- consuetudo, -inis, f. *custom, habit, 5, 17, etc.; association, 19, 68; intimacy, familiarity, 9, 29; political custom, 12, 40.*
- consul, -ūlis, m. *a consul, one of the two chief Roman magistrates.*
- consulātus, -ūs, m. *consulship, 3, 11.*
- consūlo, -ēre, -ui, -ultum, 3 v. n. *to take counsel; with dat. to take counsel for, consult interests of, 14, 50.*

- contemno**, -ēre, -mpsi, -mptum,
3 v. a. *to despise, to slight.*
- contendo**, -ēre, -ndi, -tum, 3 v.
a. and n. *to strive for, to contend, to press for,* 11, 39.
- contentio**, -onis, f. *rivalry, contention,* 10, 34.
- contentus**, -a, -um, adj. *content, satisfied.*
- contēro**, -ēre, -trīvi, -trītum,
3 v. a. *to wear away, to spend,* 27, 104.
- contīneo**, -ēre, -nui, -ntum, 2
v. a. *to hold together, to contain, to uphold, to embrace.*
- contingo**, -ēre, -tīgi, -tactum,
3 v. n. *to happen, to beset,* 2, 8; 14, 48, etc.
- continuo**, adv. *at once, forthwith.*
- contio**, -onis, f. *a public meeting, the popular assembly,* 25, 95.
- contra**, prep. with acc. and
adv. *opposite, against, on the contrary, on the other hand,* 24, 90, etc.
- contrāho**, -ēre, -xi, -ctum, 3
v. a. *to draw together, unite, cement,* 14, 48; *to contract,* 5, 20; *to attract,* 7, 24.
- contrarius**, -a, -um, adj. *contrary, opposite,* 13, 47.
- contumacia**, -ae, f. *obstinacy, contumacy, headstrong wilfulness,* 15, 54.
- contumelia**, -ae, f. *insulting language,* 21, 78, etc.
- convenientia**, -ae, f. *harmony, agreement,* 27, 100.
- conveniens**, -ntis, adj. *adapted to, suiting,* 5, 17.
- convertō**, -ēre, -rti, -rsum, 3
v. a. *to change, to convert,* 21, 78, etc.
- convinco**, -ēre, -ici, -ictum, 3
v. a. *to convict,* 17, 64.
- cooptatio**, -onis, f. *election to a body by the existing members thereof,* 25, 96.
- copia**, -ae, f. *supply, abundance, power, means,* 23, 87; plur. *riches,* 14, 51; 15, 55, etc.
- cor**, cordis, n. *heart; mihi est cordi,* 4, 15, *it is dear to me.*
- coram**, prep. with abl. and adv. *in the presence of, openly, face to face.*
- corpus**, -ōris, n. *a body.*
- correctio**, -onis, f. *correction, a being put right,* 24, 90.
- corrōbōro**, -are, -avi, -atum, 1
v. a. *to strengthen, to bring to a firm state,* 20, 74.
- crēdo**, -ēre, -dīdi, -dītum, 3
v. n. *to believe, to suppose;*
v. a. *to intrust.*
- crēdūlus**, -a, -um, adj. *credulous, easily persuaded,* 26, 100.
- crimen**, -inis, n. *charge; guilt, crime.*
- crudēlitas**, -atis, f. *cruelty, barbarity.*
- culpa**, -ae, f. *fault,* 21, 78.
- cultus**, -ūs, m. *cultivation, 7, 23; dress,* 14, 49; *style of living,* 23, 86.
- cum**, (1) prepos. with abl. *with, together with;* (2) conjunct. often written **quum**, *when, although, whereas, since, seeing that; cum...tum, both... and especially.*
- cunctatio**, -ōnis, f. *delay, dilatoriness,* 13, 44.

- cupiditas**, -tatis, f. *greed, passion, greedy desire*, 5, 19, etc.
- cupio**, -ere, -ivi or -ii, -itum, 3 v. a. *to desire*, 16, 59.
- cur**, interrog. particle, *why*.
- cura**, -ae, f. *care, anxiety, solicitude*, 4, 15; 13, 47, etc.
- currículum**, -i, n. *the course, line of course*, 12, 40.
- cursus**, -ūs, m. *a course, journey, race*, 4, 14, etc.
- custodia**, -ae, f. *custody, keeping, ward*, 4, 14.
- de**, prep. with abl., *concerning, about, from*.
- debeo**, -ere, -ui, -itum, 2 v. a. *to owe, ought*.
- debilito**, -are, -avi, -atum, 1 v. a. *to weaken*, 7, 23.
- decerto**, -are, -avi, -atum, 1 v. n. *to fight with, to contend for mastery*, 8, 28.
- decessus**, -us, m. *a going away or down; death, decease*, 2, 10.
- declaro**, -are, -avi, -atum, 1 v. a. *to declare, to make plain*, 24, 88.
- declino**, -are, -avi, -atum, 1 v. n. *to swerve*, 17, 61.
- deduco**, -ere, -xi, -ctum, 3 v. a. *lead down; admit to the house of*, 1, 1.
- defendo**, -ere, -ndi, -nsum, 3 v. a. *to defend, to speak in defence of*, 7, 25; 25, 96.
- defero**, -rre, -tuli, -latum, irreg. v. a. *to bring down, to convey, confer upon*, 20, 73.
- deficio**, -ere, -eci, -ectum, 3 v. n. and a. *to revolt from*, 11, 37.
- definio**, -ire, -ivi, -itum, 4 v. a. *to define, to limit*, 16, 58.
- deflecto**, -ere, -exi, -exum, 3 v. a. and n. *to swerve*, 12, 40.
- defluo**, -ere, -uxi, -uxum, 3 v. n. *to flow down, to be wasted*, 16, 58; *to descend*, 26, 100.
- dego**, -ere, -dēgi, 3 v. a. *to spend time*, 23, 87. (deago)
- deinde**, adv. *thereafter, next, secondly*, 8, 27, etc.
- delabor**, -i, -lapsus, 3 dep. v. n. *to slip down, to decline, descend*, 21, 76.
- delecto**, -are, -avi, -atum, 1 v. a. *to delight, to please*, 4, 15, etc.
- dēleo**, -ere, -ēvi, -ētum, 2 v. a. *to wipe out, to destroy, to extinguish*, 3, 11; 25, 92.
- deliciae**, -arum, f. pl. *delights, pleasures, luxury*, 15, 52.
- delictum**, -i, n. *a sin, a fault*, 24, 90.
- deligo**, -ere, -ēgi, -ectum, 3 v. n. *to select, choose*, 16, 60.
- dēnique**, adv. *lastly, in fine, at length*.
- depōno**, -ere, -ōsūi, -ōsītum, 3 v. a. *to lay aside, give up, discontinue*, 13, 47, etc.
- deprēcor**, -ari, -atus, 1 dep. v. n. *to beg off, to beg for pardon*, 11, 37.
- derelinquo**, -ere, -iqui, -ictum, 3 v. a. *to entirely abandon*, 11, 37.
- descendo**, -ere, -ndi, -nsum, 3 v. n. *to descend*, 17, 64.
- desero**, -ere, -rui, -rtum, 3 v. a. *to desert, disregard*, 10, 35, etc.

- desertus, -a, -um, adj.** *deserted, lonely*, 15, 55.
- desiderium, -i, n.** *regret for something once possessed, now lost; grief at loss of or at absence; longing, yearning*, 3, 10, etc.
- desidero, -are, -avi, -atum, 1 v. a.** *to feel the loss of, to feel the need of, to desire*, 8, 26, etc.
- despero, -are, -avi, -atum, 3 v. n. and a.** *to despair; to despair of, give up for lost*, 24, 90.
- despicio, -ere, -spexi, -spectum, 3 v. a.** *look down on, despise*.
- desum, -esse, -fui, v. n.** *to be wanting to, fail*, with dat.
- deterimus, -a, -um, superl. adj.** *worst*, 16, 59. (de. deterior)
- detestabilis, -e, adj.** *execrable, abominable*, 8, 27.
- detraho, -ere, -xi, -ctum, 3 v. a.** *to detract from, to subtract*, 16, 57; *to forego*, 8, 57, etc.
- deus, -i, m.** *god*.
- devius, -a, -um, adj.** *wandering, uncertain, erratic*, 25, 93.
- dico, -ere, -xi, -ctum, 3 v. a.** *to speak, to say, to name, to call, to tell, to mention, to enumerate*.
- dictum, -i, n.** *a saying, a word, an apophthegm*.
- dies, -ei, m. and f.** *a day*.
- difficilis, -e, adj.** *difficult, troublesome, hard*; comp.
- difficillior, superl. difficillimus.**

- difficillime, superl. adv.** *with the greatest difficulty*, 17, 64.
- diffluo, -ere, 3 v. n.** *to be overflowing; to be demoralized by*, 15, 52.
- diffundo, -ere, -udi, -usum, 3 v. a.** *to expand*, 13, 48.
- dignitas, -tatis, f.** *rank, position, estimation, consideration*, 3, 12; 19, 70, etc.
- dignus, -a, -um, adj.** *worthy, adequate; with abl. worthy of*.
- diligens, -ntis, adj.** *diligent, painstaking*; comp. diligentior; superl. diligentissimus.
- diligentia, -ae, f.** *diligence, earnestness*, 16, 60, etc.
- diligentissime, superl. adv.** *from diligenter, most diligently, carefully*, 2, 7.
- dillo, -ere, -exi, ectum, 3 v. a.** *to love*, 8, 28, etc.
- dimitto, -ere, -isi, -issum, 3 v. a.** *to dismiss*, 3, 12; *to give up*, 21, 76.
- dirimo, -ere, -emi, -emptum, 3 v. a.** *to break off*, 8, 27, etc.
- dirumpo, -ere, -upi, -uptum, 3 v. a.** *to break in twain, to break off*, 22, 85.
- discedo, -ere, -ssi, -ssum, 3 v. n.** *to separate from, to leave*, 1, 1, etc.
- discidium, -i, n.** *separation, division, divorce*, 7, 23, etc.
- disclindo, -ere, -idi, -issum, 3 v. a.** *to cut in twain*, 21, 76.
- disco, -ere, didici, 3 v. a. and n.** *to learn*, 12, 41.

- discordia**, ae, f. *discord*, a
quarrel, 7, 23.
- disiunctio**, -onis, f. *separation*,
21, 76.
- disiungo**, -ere, -nxi, -nctum, 3
v. a. *to disunite, to alienate*,
12, 41.
- dispar**, -aris, adj. *dissimilar*,
unequal, 20, 74.
- disputatio**, -onis, f. *discussion*,
discourse, 1, 3, etc.
- dispūto**, -are, -avi, -atum, 1 v.
n. *to discuss, to argue*, 1,
1, etc.; v. a. *to discuss, state
an opinion in discussion*,
maintain.
- dissensio**, -onis, f. *difference
of feeling, disagreement*, 7,
23, etc.
- dissentio**, -ire, -nsi, -nsum, 4
v. n. *to differ, to hold differ-
ent opinions*, 9, 32.
- dissēro**, -ere, -ui, -sertum, 3 v.
a. *to discourse upon, to dis-
cuss, state, expound*, 1, 4;
absol. *to argue*.
- dissideo**, -ere, -ēdi, -essum, 2
v. n. *to differ, to be at vari-
ance*, 1, 2.
- dissimilitudo**, -inis, f. *unlike-
ness, dissimilarity*, 20, 74.
- dissipo**, -are, -avi, -atum, 1 v.
a. *to scatter, to divide, to
repel*, 7, 24.
- dissōcio**, -are, -avi, -atum, 1 v.
a. *to dissociate, to separate,
to sever*, 20, 74.
- dissolvo**, -ere, -vi, -sōlūtum, 3
v. a. *to separate, to dissolve*,
9, 32.
- dissuādeo**, -ere, -suasi, -sua-
sum, 2 v. n. *to speak against*,
25, 96.
- dissuo**, -ere, -ui, -ūtum, 3 v. a.
to unsew, 21, 76.
- distantia**, -ae, f. *distance, un-
likeness, divergence*, 20, 74.
- diu**, adv. *for a long time*;
comp. **diutius**, 19, 68, *for
much longer*, 27, 104; su-
perl. **diutissime**.
- diutinus**, -a, -um, adj. *last-
ing long, long continued*,
22, 85.
- dives**, -ītis, adj. *rich*; comp.
divitior, 16, 58.
- divīnus**, -a, -um, adj. *godlike*,
divine, 18, 64.
- divitiae**, -arum, f. pl. *riches*,
6, 20, etc.
- do**, dāre, dēdi, dātum, v.
a. *to give, grant, confer*;
dare manus, *to surrender*,
own oneself beaten, 26, 99;
dare operam, *to take pains*,
21, 78.
- doctus**, -a, -um, adj. *learned*,
5, 17, etc.; as subst. *a
learned man, a scholar*, 2,
6, etc.; comp. **doctior**, 1, 1.
- doctrina**, -ae, f. *learning, ac-
quirements*, 2, 6, etc.; *eru-
dition*.
- doleo**, -ere, -ui, -itum, v. n.
and a. *to grieve, feel a pang*;
be indignant at, with dat.,
13, 47; v. a. *to feel grief
at*.
- dolor**, -ōris, m. *grief, pain*,
physical pain.
- domi**, locat. case of **domus**, *at
home*, 1, 2; 14, 51; 27, 14.
- domus**, -ūs, f. *a house; the
town house*, as opposed to
the villa, 27, 103.
- donum**, -i, n. *a gift*, 15, 55.

dubitatio, -onis, f. *hesitation, doubt*, 19, 67.

dubito, -are, -avi, -atum, 1 v. n. *to doubt, to hesitate*, 1, 1.

duco, -ere, -xi, -ctum, 3 v. a. *to lead; to think, consider*, 2, 7; 19, 70.

dulcis, -e, adj. *sweet, pleasant, agreeable, delightful*; comp. **dulcior**, superl. **dulcissimus**.

dum, conj. *whilst*, 4, 15; *until*, 13, 44, etc.

dumtaxat, adv. *at any rate, at least*, 15, 53. [taxat old pr. subj. of **taxo** = **tango**.]

duo, -ae, -orum, -arum, -obus, -abus, num. adj. *two*.

durus, a, um, adj. *hard*.

dux, ducis, m. or f. *leader, guide, chief*.

e, **ex**, prep. with abl. *out of, from, of; starting from*, 5, 20; *in accordance with*, 6, 21; **ex aliqua parte**, *in some degree, to some extent, partly*, 17, 63; 23, 86; **ex omni parte**, 21, 79, *in every respect*; **ex altera parte**, 17, 63, *on the one side*.

edico, -ere, -xi, -ctum, 3 v. a. *to speak out, to state clearly*, 16, 59.

edo, esse, ēdi, ēsum, v. a. *to eat*.

educo, -are, -avi, -atum, 1 v. a. *to educate, to bring up*, 20, 75.

effero, -erre, extuli, elātum, irreg. v. a. *to carry out, to carry away, to elate, to exalt*, 15, 54; 27, 100: **efferre laudibus**, *to praise to the skies, extol*, 7, 24.

efficio, -ere, -ēci, -ectum, 3 v. a. *to effect, to carry out, to manage, to accomplish, to make*, 12, 41, etc.

effloresco, -ere, -ui, 3 v. n. *to blossom forth*, 27, 100.

egeo, ēre, -ui, 2 v. n. *to be in need of, require, need; with abl.* 3, 10; 5, 17. **egentes**, -7, 23, *the needy*.

ego, mei, pers. pron. *I*; **egomet**, *I myself*, emphatic suffix *met*, 25, 93.

ēgrēgius, -a, -um, adj. *splendid, illustrious, distinguished*, 15, 55; 19, 69.

elusmōdi, *of that kind*, 12, 42. (is. modus)

ēlevo, -are, no perf. -atum, *to lighten, to diminish, to remove*, 24, 88.

elligo, -ere, -ēgi, -ectum, 3 v. a. *to choose, to select*, 18, 65.

eluceo, -ere, -xi, 2 v. n. *to shine out*, 14, 48; 27, 101.

eluо, -ēre, -ui, -ūtum, 3 v. a. *to wash away, to wipe out, to cause to fade*, 21, 76.

emendo, -are, -avi, -atum, 1 v. a. *to correct, to emend*; **emendatus**, *faultless*, 17, 61.

emitto, -ere, -īsi, issum, 3 v. a. *to send forth, to let out, to let go*, 27, 101.

emungo, -ere, -nxi, -nctum, 3 v. a. *to befool, lit. to wipe the nose*, 26, 99.

enim, conj. *for*.

enitor, -i, -ixus or -isus, 3 dep. v. n. *to strive*, 16, 59.

eo, adv. *on that account*, 1, 2; 2, 7, etc. (abl. of **is**, q. v.).

eo, ire, īvi or īi, ītum, v. n. *to go*.

- eodem**, adv. *in the same direction, to the same*, 18, 65
(*idem*)
- equidem**, adv. *certainly, at all events, indeed*. (*e* interj., *quidem*)
- equus**, -i, m. *a horse*, 15, 55.
- erga**, prep. with acc. *towards*, 16, 56.
- ergo**, conj. *therefore*, 10, 33, etc.
- eripio**, -ere, -pui, -eptum, 3 v. a. *to snatch away, take away*, 23, 87, etc.
- erro**, -are, -avi, -atum, 1 v. n. *to wander, to be mistaken*, 22, 84.
- error**, -ōris, m. *an error, a mistake, delusion*, 3, 10; 22, 83.
- erūdio**, -ire, -ivi, -itum, 4 v. a. *to teach, to instruct*, 4, 13.
erūditi, *learned men*, 2, 6.
- erumpo**, -ere, -ūpi, -uptum, 3 v. n. *to break out*, 21, 76.
- et**, conj. *and, also, too; et... et, que... et, both... and; et eorum*, 1, 4; *and particularly such as are*.
- ētēnim**, conj. *for indeed*, 12, 40.
- etiam**, adv. *even, also; etiam-nunc, even now*, 3, 11.
- evēnio**, -ire, -vēni, -ventum, 4 v. n. *to happen*, 21, 78.
- eventus**, -ūs, m. *that which happens, event, fate, end*, 4, 14.
- everto**, -ere, -rti, -rsum, 3 v. a. *to overthrow*, 3, 11; 7, 23.
- evīdens**, -ntis, adj. *evident, plainly to be seen; evidētius*, 8, 27.

- evīto**, -are, -avi, -atum, 1 v. a. *to avoid, to shun*, 24, 88.
- evōlo**, -are, -avi, -atum, 1 v. n. *to fly forth*, 4, 14.
- evōmo**, -ere, -ui, -itum, 3 v. a. *to vomit out, to disgorge*, 23, 87.
- ex**, see *e*.
- exaequo**, -are, -avi, -atum, 1 v. a. *to make equal, to put on an equal footing*, 20, 71.
- exardesco**, -ere, -arsi, -arsum, 3 incept. v. n. *to blaze out, to be kindled*, 9, 29; 21, 76; 27, 100.
- excēdo**, -ere, -ssi, -ssum, 3 v. n. *to depart; exc. e vita*, 2, 12, *to die*.
- excellens**, -ntis, adj. *excellent, superior, pre-eminent*, 1, 5.
- excellentia**, -ae, f. *personal superiority, excellence*, 19, 69.
- excello**, ēre, -ui, -celsum, 3 v. n. *to be excellent, to excel*, 9, 30; 20, 73.
- exceptio**, -ionis, f. *exception*, 17, 61.
- exclido**, -ere, -cīdi, 3 v. n. *to fall away, to be lost*, 16, 58.
- excipio**, -ere, -ēpi, -eptum, 3 v. a. *to take out or away; to except*, 6, 20; 27, 104.
- excito**, -are, -avi, -atum, 1 v. a. *to rouse, to excite*.
- exclūdo**, -ere, -usi, -usum, 3 v. a. *to shut out*, 6, 22, etc.
- excors**, -rdis, adj. *foolish, senseless*, 26, 99.
- excusatio**, -onis, f. *excuse, defence, plea, mode of defending oneself*, 11, 37, etc.

exemplar, -āris, n. *a pattern, a likeness*, 7, 23.
exemplum, -i, n. *an example, a precedent*, 10, 33, etc.
exo, -ire, -ivi or -ii, -itum, 4 v. n. *to go out, to depart*, 4, 15.
exercitatio, -onis, f. *practice, exercise*, 5, 17.
exigo, -ere, -ēgi, -actum, 3 v. a. *to exact*, 9, 31, etc.
exigue, adv. *in a mean or narrow spirit*, 16, 58.
exilliter, adv. *in an illiberal spirit, meanly*, 16, 58.
eximo, -ere, -ēmi, -emptum, 3 v. a. *to take away*, 7, 23.
existimo, -are, -avi, -atum, 1 v. a. *to think, consider*, 1, 4, etc.
exitium, -i, n. *destruction*.
exorior, -iri, -ortus, 3 dep. v. n. *to arise*, 14, 48, etc.
expedit, from *expedio*, v. a. *I set free, extricate, used impersonally, it is expedient; ut non idem expediret*, 10, 33, *an incompatibility of interest*.
expeditus, -a, -um, adj. *unimpeded, rapid*, 4, 13. (*expedio*)
expello, -ere, -pūli, -pulsum, 3 v. a. *to drive out, to expel*, 12, 42.
experior, -iri, -ertus, 4 dep. v. a. *to try, to experience, to make experiment on, apply test to*, 17, 62; 22, 84.
expers, -rtis, adj. *without share in*, 23, 87.
expēto, -ere, -ivi or -yi, -itum, 3 v. a. *to seek for, to seek out*, 6, 22, etc.

expleo, -ere, -ēvi, -ētum, 2 v. a. *to fill up, to complete*, 19, 67.
explōro, -are, -avi, -atum, 1 v. a. *to investigate. exploratus, certain*, 20, 71, etc.
expono, -ere, -posui, -positum, 3 v. a. *to set forth, lay before, state in words, render*.
exprobro, -are, -avi, -atum, 1 v. a. *to reproach, to cast up against, upbraid with*, 20, 71.
exsillium, -i, n. *exile, banishment*, 12, 41.
exsisto, -ere, -stiti, 3 v. n. to *arise, to come into existence, to be*, 8, 27; 10, 34; 19, 67; *to be displayed*, 7, 24.
exspecto, -are, -avi, -atum, 1 v. a. *to expect, to wait for*, 8, 27; 12, 41; 13, 44.
extinguo, -ere, -nxi, -nctum, 3 v. a. *to extinguish, to put out*, 10, 35; 19, 78, etc.; *allow to expire gently*, 21, 78.
extirpo, -are, -avi, -atum, 1 v. a. *to root out*, 13, 48.
extollo, -ere, 3 v. a. *to raise*, 20, 72.
extrēmus, -a, -um, superl. adj. from *extra, furthest, last*; **extremum**, -i, n. *the last part*, 4, 14; *ad extremum*, 26, 99, *at last, eventually*.
exūlo, -are, -avi, atum, 1 v. n. *to go into exile*, 15, 53.
fabūla, -ae, f. *a fable, a story, a myth, a play*, 7, 24; 19, 70; 20, 75; 26, 100.

- facētus**, -a, -um, adj. *witty*, 26, 98.
facile, adv. *easily*, *with ease*; comp. **facilius**, superl. **facilissime**.
facilis, -e, adj. *easy*, *affable*; comp. **facillor**, superl. **facillimus**, 3, 11.
facilitas, -ātis, f. *good nature*, *pleasant manner*, 18, 66.
factio, -ēre, fēci, factum, 3 v. a. *to make*, *to do*, *to cause*; fēci ut, 1, 3, *I took pains to*; **tanti facere**, 11, 37; 16, 56; *to esteem so highly*. Absol. **facis amice**, 2, 9, *you act very kindly*, *are very good*, *I thank you*.
factum, -i, n. *a deed*, *a fact*.
facultas, -ātis, f. *power*, *faculty*, *ability*, 5, 17; plur. *resources*, 15, 55.
fallax, -ācis, adj. *fallacious*, *false*, *deceiving*; *sterile*, *with herba*, 19, 68.
falsus, a, um, adj. *false*, *deceitful*. (*fallo*)
fama, ae, f. *fame*, *report*, *reputation*.
familia, -ae, f. prop. *an establishment of servants*, *famuli*; hence *a family*, 11, 37.
familiaris, -e, adj. *intimate*, *friend of*, 1, 2, etc. As subs. *a friend*, 24, 89.
familiaritas, -ātis, f. *intimacy*, *friendship*, 1, 3; 10, 35; 21, 76, etc.
familiariter, adv. *intimately*, *on intimate terms*, *like a friend*, 21, 77.
famulātus, -ūs, m. *the position of a slave*, *servitude*, 19, 70.
famūlus, -i, m. *a servant*, 15, 55.
fas, n. indecl. *divine law*, *what has heaven's sanction*; **fas est**, *it is allowed by heaven*, *one may*.
fastidium, -i, n. *contempt*, *haughtiness*, *wantonness*, 15, 54.
fateor, -ēri, fassus, 2 dep. v. a. *to confess*, 12, 40.
fatum, -i, n. *fate*, *destruction*, *destined end*, 10, 35.
fax, fācis, f. *a torch*, *a firebrand*, 11, 37.
felicitas, -tātis, f. *good luck*, *happiness*, 10, 35.
felix, -icis, adj. *happy*, *lucky*, *fortunate*, 16, 60.
fēnēror, -ari, -atus, 1 dep. v. a. *to put out at interest*, 9, 31.
fera, -ae, f. *a wild animal*, 21, 81.
fere, adv. *just about*, *usually*, *almost*, 1, 2; 4, 14, etc.
fēro, -rre, tūli, lātum, irreg. v. a. *to carry*, *to bear*, *to bring*, *give*, 16, 56; *report*, *tell of*, *say*, *tell*, 7, 24, etc. Pass., 24, 89, *to be carried to ruin*.
ferreus, -a, -um, adj. *of iron*; *hard-hearted*, 23, 87; *hard*, 13, 48.
fērus, a, um, adj. *wild*, *undomesticated*.
fictus, -a, -um, part. of *fingo*, *feigned*, *unreal*, 8, 26; 18, 65.
res ficta, 7, 24, *a fictitious story*, *fiction*.
fidēlis, -e, adj. *faithful*, 15, 51.
fidēlitas, -ātis, f. *faithfulness*, *fidelity*, 18, 65.

- fides**, -ei, f. *faith, honour, truth, loyalty, trustworthiness, credit, character.*
- fiducia**, -ae, f. *confidence*, 15, 52.
- fidus**, -a, -um, adj. *faithful, to be relied on*, 15, 53, etc.
- nihil fidum**, 26, 97, *no confidence.*
- filius**, ii, m. *son.*
- filum**, -i, n. *thread; metaphorically style*, 7, 25.
- ingo**, -ere, -nxi, *fictum*, 3 v. a. *to feign, to make up, to fashion, to form, to invent, to pretend*, 5, 18, etc. *fictus, see above.*
- finis**, -is, m. and f. *an end, a limit, a line, a definition*, 16, 56, etc.
- flo**, fl̄eri, factus sum, irreg. v. n. used as pass. of facio; *to be made, to become, to be done, to happen*, 7, 24, etc.; non fieri potest ut, 21, 76, *it is impossible that.*
- firmamentum**, -i, n. *security, firm foundation*, 18, 65.
- firmitas**, -ātis, f. *perpetuity, security, steadfastness, firmness*, 5, 19; 13, 46.
- firmo**, -are, -avi, -atum, 1 v. a. *to strengthen, to confirm.*
- firmus**, -a, -um, adj. *firm, secure, steadfast, staunch*, 7, 23, etc.
- flagitiosus**, -a, -um, adj. *wicked, intemperate*, 13, 47.
- flexibilis**, -e, adj. *easily bent, flexible*, 25, 93.
- floreo**, -ere, -ui, 2 v. n. *to flourish, be prosperous*, 1, 4, etc.
- fons**, -ntis, m. *a fountain, source*, 14, 50.
- fortasse**, adv. *perhaps.*
- forte**, adv. *by chance: nisi forte, unless by chance, introducing some absurd or unlikely proposition*, 9, 32. (ablat. of fors)
- fortis**, -e, adj. *brave*, 13, 47.
- fortitudo**, -inis, f. *courage*, 13, 47.
- fortuna**, -ae, f. *fortune*, 15, 54, etc.
- fortunatus**, -a, -um, adj. *fortunate, lucky*, 15, 54. (fortuno)
- forum**, -i, n. *the Forum, the place of public meeting, the law courts*, 2, 6.
- fragilis**, -e, adj. *easily broken, fragile*, 27, 102.
- frango**, -ere, -ēgi, -actum, 3 v. a. *to break. fractus, broken, depressed; comp. fractior, 16, 59, too much broken or depressed.*
- frater**, -tris, m. *a brother.*
- fraus**, -dis, f. *deceit, wrong.*
- frēquentia**, -ae, f. *a crowd, a concourse*, 23, 87.
- frons**, -ntis, f. *a brow; expression*, 18, 65.
- fructuosus**, -a, -um, adj. *profitable*, 21, 79.
- fructus**, -ūs, m. *fruit, profit*, 6, 22; 9, 31.
- fruor**, -i, fructus, or fruitus, 3 dep. v. n. *to enjoy*, 4, 15, etc.
- fuco**, -are, -avi, -atum, 1 v. a. *to dye, to falsify*, 25, 95.
- fūgio**, ēre, fūgi, fugitum, 3 v. n. *to fly, flee: v. a. to shun, avoid*, 13, 45, etc.

- funditus**, *adv. from the bottom, entirely, completely*, 7, 23, etc.
- fungor**, *-i*, *functus*, *3 v. dep. with abl. to perform*, 6, 22.
- funus**, *ēris*, *n. a funeral, death*.
- furor**, *-ōris*, *m. madness*, 11, 37.
- futūrus**, *-a*, *-um*, *adj. future, to come, coming*, 3, 11; 12, 40. (*fut. part. of sum*)
- gaudeo**, *-ēre*, *gavisus*, *2 v. n. to rejoice*, 6, 22; *with abl. 22, 82.*
- gēner**, *-ēri*, *m. a son-in-law*, 8, 26.
- generōsus**, *-a*, *-um*, *adj. noble, well-born*, 9, 29.
- gēnus**, *-ēris*, *n. a race, a stock, descent, birth, family; a kind, class, sort*.
- gero**, *-ēre*, *-ssi*, *-stum*, *3 v. a. to carry on, to conduct*, 5, 19; 21, 77, etc.
- gigno**, *-ēre*, *genui*, *genitum*, *3 v. a. to beget, to produce, to give rise to*, 6, 20.
- gloria**, *-ae*, *f. glory, fame*, 3, 12; 10, 34.
- gloriosus**, *-a*, *-um*, *adj. boastful, braggart*, 26, 98.
- grādus**, *-ūs*, *m. a step, rank*.
- grates**, *usually only nom. and acc.*, *f. plur. thanks*.
- gratia**, *-ae*, *f. favour, gratitude*, 9, 31, etc.; *return*, 15, 53; *gratiae*, *thanks*, 26, 98.
- gratus**, *-a*, *-um*, *adj. pleasant, pleasing, welcome, grateful*.
- grāvis**, *-e*, *adj. firm*, 17, 64; *respectable, dignified, worthy*, 9, 32; 25, 95; *severe, heavy*, 11, 37, etc.; *irksome*, 2, 11, etc.
- grāvitas**, *-ātis*, *f. seriousness; weight*, 1, 4; 18, 66.
- grāviter**, *adv. seriously, grievously*, 2, 10; *with dignity*, 21, 77; *comp. gravius, with more pain, more seriously*, 6, 22.
- grāvor**, *-ari*, *-atus*, *1 dep. v. n. to make difficulties, to be reluctant*, 5, 17.
- grex**, *-ēgis*, *m. a flock; a set, a company*, 19, 69.
- habēna**, *-ae*, *f. a rein*, 13, 45, etc.
- habeo**, *-ēre*, *-ui*, *-ītum*, *2 v. a. to have, to reckon, to hold, to consider*, 1, 5; 19, 59; *habere sermonem, to deliver a discourse*, 1, 3; *habere rationem, to take care*, 24, 89.
- hactēnus**, *adv. up to this point, thus far*, 7, 24.
- haud**, *neg. particle, not*; *haud scio an, I rather think*, 12, 43; 15, 55.
- haudquaquam**, *adv. by no means*, 18, 66.
- hemicyclium**, *-i*, *n. summer-house with semicircular seat*, 1, 2; *but see Rich's Dict. of Antiq.*
- herba**, *-ae*, *f. grass, a blade, green shoot*, 19, 68.
- hercle**, *interj. by Hercules!* *probably a vocative of Hercules on analogy of the Greek oath Ἡράκλεις*, 9, 30; 11, 37.
- hic**, *haec*, *hoc*, *gen. huius*,

- demonst. pron. *this, such as this.*
- hic**, adv. *here.*
- hōdie**, adv. *to-day*, 12, 43, etc. (*hoc die*)
- hōmo**, -īnis, m. and f. *a human being, a man*, 1, 2, etc.; *a character*, 1, 4.
- honestas**, -ātis, f. *respectability, good character, morality*, 22, 84, etc.
- honeste**, adv. *with honour, honourably, respectably*, 10, 35; comp. **honestius**, superl. **honestissime**, 16, 57.
- honestus**, -a, -um, adj. *honourable, respectable*, 9, 32, etc.
- hōnor** or **hōnos**, 21, 78, etc., -ōris, m. *honour*, 7, 23; 14, 49; esp. in plur. *office, ferment, advancement*, 6, 20.
- hortor**, -ari, -atus, 1 dep. v. a. *to exhort, to persuade*, 5, 17; 27, 104.
- hortus**, -i, m. *a garden*; plur. **horti**, *suburban villa and grounds*, 2, 7; 7, 25.
- hospes**, -ītis, m. *guest-friend*, 7, 24; 11, 37.
- hostis**, -is, m. *a public enemy*, 9, 29; 13, 37.
- huc**, adv. *to this, hither*, 18, 65.
- humānitas**, -ātis, f. *human kindness; cultured spirit, culture*, 2, 8, etc.
- humānus**, -a, -um, adj. *human, belonging to men*, 5, 17.
- hūmillis**, -e, adj. *humble, depressed*, 9, 24, etc.; *low-born, low*, 9, 32.
- ibi**, adv. *there.*
- idcirco**, adv. *therefore, on that account.*
- idem**, eadem, **īdem**, gen. eiusdem, pron. adj. *the same, he too, etc.*; alter **idem**, 21, 80, *a second self.*
- idoneus**, -a, -um, adj. *fitted, suitable*, 1, 4; 17, 62.
- igitur**, conj. *therefore.*
- ignārus**, -a, -um, adj. *ignorant, not knowing*, 12, 41.
- ignavia**, -ae, f. *cowardice*, 13, 47.
- ignis**, -is, m., abl. igni, 6, 22, *fire.*
- ignoratio**, -onis, f. *a not knowing, ignorance*, 19, 70.
- ignōro**, -are, -avi, -atum, 1 v. a. *not to know*, 7, 24.
- ignosco**, -ēre, -novi, -notum, 3 v. n. rarely a. *to pardon*, 11, 37.
- ille**, -a, -ud, gen. illius, demonst. pron. *he, that one, the famous man*, 19, 69; *the former*, 17, 63, etc.
- illūdo**, -ēre, -usi, -usum, 3 v. a. *to deceive, to mock*, 26, 99.
- illustris**, -e, adj. *illustrious, remarkable, renowned*, 1, 4, etc.
- illustro**, -are, -avi, -atum, v. a. *to throw light upon, to make clear, to bring into full light*, 26, 97.
- imāgo**, -īnis, f. *image, likeness; idea, mental image*, 27, 102.
- imbecillitas**, -tātis, f. *weakness*, 8, 26; 9, 29.
- imbecillus**, -a, -um, adj. *weak*, 7, 23; **imbecillior**, 19, 70.
- imbellis**, -e, adj. *unwarlike, cowardly*, 13, 47.

- Imitor**, -ari, -atus, 1 depon. v. a. to *imitate*, 19, 70.
- immānitas**, -tātis, f. *inhumanity, churlishness, brutality*, 23, 87.
- immortālis**, -e, adj. *immortal*, 6, 20, etc.
- immortālitas**, -atis, f. *immortality, immunity from death*, 3, 11.
- immūnis**, -e, adj. *selfish, unserviceable*, 14, 50.
- immūto**, -are, -avi, -atum, 1 v. a. to *change, to transform*, 15, 54.
- impēdio**, -ire, -ivi, -itum, 4 v. a. to *hinder, to stand in the way of, to hamper*, 19, 68, etc.
- impello**, -ěre, -pūli, -pulsum, 3 v. a. to *drive, to impel*, 24, 89.
- impendo**, -ēre, 2 v. n. to *threaten, to hang over*, 10, 35.
- imperātor**, -ōris, m. *military commander, commander*, 12, 42.
- imperitus**, -a, -um, adj. *unskilful, dull, inexperienced*, 25, 95.
- impērīum**, -i, n. *military command, power, empire*.
- impēro**, -are, -avi, -atum, 1 v. n. and a. to *command, rule, master*; **imperavi mihi**, 25, 93, *I have made it my principle to.*
- impertio**, -ire, -ivi or -ii, -itum, 4 v. a. to *impart, to give a share*, 19, 70. (pars)
- impetro**, -are, -avi, -atum, 1 v. a. to *obtain*, 11, 38; 20, 76.
- impētus**, -ūs, m. *onset; impulse*, 17, 63.
- impiētas**, -tātis, f. *impiety, unnatural conduct*, 12, 42.
- implīco**, -are, -icui or -cavi, -icitum or -catum, 1 v. a. to *entangle*, 13, 45, etc.
- importunitas**, -tātis, f. *unreasonable ness, insolence*, 15, 54.
- imprōbus**, -a, -um, adj. *wicked*, 12, 42, etc.
- imprōvidus**, -a, -um, adj. *short-sighted, imprudent*, 26, 100.
- impudenter**, adv. *shamelessly, impudently*, 22, 82.
- impūrus**, -a, -um, adj. *impure, of bad character, sordid*, 16, 59.
- in**, prepos. (1) with acc., *into, in regard to, towards, for*; (2) with abl. *in, in the case of, on, upon*.
- inānimus**, -a, -um, adj. *inanimate*, 19, 68.
- inānis**, -e, adj. *empty, worthless*, 14, 49; **inanior**, *vainer*, 23, 86.
- incertus**, -a, -um, adj. *uncertain, unsure*.
- incīdo**, -ěre, -cīdi, 3 v. n. to *fall upon, to fall into; arise, happen*, 10, 33; 20, 75; inc. in, 1, 2, etc., *fall into talking of, i.e. chance to talk of*; inc. in **amicitias**, 12, 42, *to happen to make friendships*.
- incipio**, -ěre, -cepi, -ceptum, 3 v. a. and n. to *begin*, 16, 60.
- incommōdum**, -i, n. *an inconvenience, a trouble, unpleasantness*, 2, 8.
- incommōdus**, -a, -um, adj. in-

convenient, *disastrous*; **adv.**
incommode, *disagreeably*;
comp. *incommodius*, 4, 15.
incredibilis, -e, **adj.** *incredible*,
 3, 11.
incultus, -a, -um, **adj.** *uncul-
 tivated, uncared for*, 15, 55.
incuria, -ae, **f.** *want of care,
 neglect*, 23, 86.
indico, -are, -avi, -atum, 1 **v. a.**
*to point out, to indicate, to
 show*, 3, 11, etc.
indigens, -ntis, **adj.** *indigent,
 in want of*, with gen., 9, 30.
indigentia, -ae, **f.** *want, indi-
 gence, poverty*, 8, 27, etc.
indigeo, -ēre, -gui, 2 **v. n.** *to
 be in want*, 14, 51.
indignus, -a, -um, **adj.** *unwor-
 thy*, 16, 57; with abl. *un-
 worthy of*, 19, 67.
induco, -ēre, -uxi, -uctum, 3
v. a. *to bring in, to bring on
 the stage, to introduce*, 1, 3,
 etc.
indulgeo, -ēre, -ulsi, -ultum,
 2 **v. a.** *to indulge*, 15, 54;
 with dat. *be indulgent to*, 24,
 89.
ineo, -ire, -ivi or -ii, -itum, 4
v. n. *to begin*, 10, 33; *in-
 euntis aetatis*, 10, 33, *of
 the early days of life*.
infamia, -ae, **f.** *discredit, dis-
 grace*, 21, 76.
infēro, -erre, -tūli, illātum, ir-
 reg. **v. a.** *to bring against*,
 18, 65; *to wage against*, 12,
 43.
infērus, -a, -um, **adj.** *low*;
comp. *inferior, lower, in-
 ferior; inferior to*, i.e. *with-
 in the power of virtue to*

triumph over, 2, 6. As subst.
inferi, *those below*, 3, 12.
infidus, a, um, **adj.** *unfaithful,
 insincere*.
infinitus, -a, -um, **adj.** *unlimit-
 ed, boundless*, 5, 20.
infirmitas, -tātis, f. *weakness,
 instability*, 17, 64.
infirmus, a, um, **adj.** *not strong,
 weak*.
inflammo, -are, -avi, -atum, 1
v. a. *to inflame*, 23, 86.
influo, -ēre, -uxi, -uxum, 3 **v. n.**
*to flow in, to insinuate one-
 self*, 25, 96.
ingēnum, -i, **n.** *intellect, char-
 acter, genius, ability*, 1, 1,
 etc.
ingens, -ntis, **adj.** *vast, great,
 huge*.
ingēnuus, -a, -um, **adj.** *noble,
 sincere, open, frank*, 18, 65.
ingrātus, -a, -um, **adj.** *un-
 grateful*, 12, 42.
ingravesco, -ēre, 3 **incept. v. n.**
*to grow heavy or burthen-
 some, to increase*, 10, 33.
inhumanus, comp. adv. from
*inhumane, with less kind-
 ness, more heartlessly*, 13,
 46.
inhumānus, -a, -um, **adj.** *un-
 kind, unsocial*, 14, 50.
inimicitia, -ae, **f.** *enmity, quar-
 rel*, 10, 34, etc.
inimicus, -a, -um, **adj.** *un-
 friendly, hostile*; **comp.** *ini-
 micior*, 16, 59; **superl.** *ini-
 micissimus*, 3, 11. As subst.
a personal foe, enemy, 24, 90.
initium, -i, **n.** *a beginning*, 18,
 65.
iniuria, -ae, **f.** *wrong-doing,*

- unjust conduct, injury, unjust decision, perversion of justice, 10, 35; injustice, 12, 42.*
- iniustus**, -a, -um, adj. *unjust, 13, 47.*
- inōpia**, -ae, f. *poverty, want, need, deficiency, 8, 26, etc.*
- inops**, -ōpis, adj. *poor, in want, 13, 46; with gen., 15, 53, poor in.*
- inquam**, -is, -it, defect. v. n. *I say, 11, 37.*
- insector**, -ari, -tatus, 1 dep. v. a. *to attack, to inveigh against, 16, 57.*
- insignis**, -e, adj. *conspicuous, remarkable, 27, 102.*
- insinuo**, -are, -avi, -atum, 1 v. a. *to wind into, to ingratiate, 26, 99.*
- insipiens**, -ntis, adj. *unwise; as subst. a fool, 15, 54.*
- instituo**, -ere, -ui, -utum, 3 v. a. *to set on foot, to begin, 25, 96.*
- institūtum**, i, n. *a doctrine, an institution, a philosophical principle, 4, 13.*
- insuāvis**, -e, adj. *disagreeable, without pleasure, 23, 88.*
- insum**, -esse, -fui, irreg. v. n. *to be in, be included in, 9, 31, etc.*
- integritas**, -ātis, f. *completeness; integrity, unstained honour, uprightness, 5, 19.*
- intellēgo**, -ere, -exi, -ectum, 3 v. a. *to understand, 5, 20; 7, 23, etc.*
- intemperātus**, -a, -um, adj. *unrestrained, intemperate, ill regulated, 20, 75.*
- intempestīvus**, -a, -um, adj. *out of place, out of season, ill timed, 6, 22.*
- inter**, prep. with acc., *between, among; of time, during.*
- intercēdo**, -ēre, -ssi, -ssum, 3 v. n. *to intervene, to interrupt, 21, 77.*
- interdum**, adv. *sometimes.*
- intereo**, -ire, -ivi or -īi, -ītum, 4 v. n. *to perish, 4, 13.*
- interītus**, -ūs, m. *death, destruction, 4, 14.*
- intermissio**, -onis, f. *interruption, discontinuance, 2, 8.*
- internosco**, -ere, -novi, -notum, 3 v. a. *to distinguish, 25, 95.*
- interpōno**, -ēre, -ōsui, -ōsūtum, 3 v. a. *to interpose, to bring in between, insert, 1, 3.*
- interpretor**, -ari, -atus, 1 dep. v. a. *to interpret, to explain to mean, understand to be, 5, 18.*
- intersum**, -esse, -fui, v. n. *to be between; impers. interest, there is a difference, 25, 95; it is of consequence.*
- intolerabilis**, -e, adj. *intolerable, 21, 76; comp. intolerabilior, 15, 54.*
- intractatus**, -a, -um, adj. *not handled, untried; of horse, 19, 68, unbroken.*
- introeo**, -ire, -ivi or -īi, -ītum, 4 v. n. *to enter, to go in, 4, 15.*
- intueor**, -ēri, -ītus, 2 dep. v. a. *to look at, 7, 23.*
- invēhor**, -i, -ectus, 3 dep. v. n. *to inveigh, 16, 57.*
- invēnio**, -ire, -vēni, -ventum, 4 v. a. *to find, 12, 42, etc.*

- inveterascor**, -i, -atus, 3 dep.
v. n. *to grow old, to become inveterate; inveteratus*, 10, 35, *old, of long standing.*
- invideo**, -ēre, īdi, -īsum, 2 v.
a. *properly to look askance at; to envy*, 16, 59.
- invidia**, ae, f. *unpopularity*, 12, 42.
- invidiōsus**, -a, -um, adj. *exposed to envy, arousing envy or jealousy*, 5, 18.
- invidus**, -a, -um, adj. *envious*, 4, 14.
- invito**, -are, -avi, -atum, 1 v. a.
to invite, 26, 99.
- invitus**, -a, -um, adj. *unwilling*, 1, 4.
- ipse**, -a, -um, gen. ipsius, pron.
self, very, himself, etc.
- is, ea, id**, gen. eius, pron. *that one, that, he; such; eo, adv. see above, on that account, so much*, 4, 15, etc.
- iste**, -a, -ud, gen. -ius: pron.
that one by you, he whom you see, yours, that of yours, that you talk of, etc.
- istuc**, adv. *in your direction*, 4, 16.
- ita**, adv. *so, in that case, in that degree, in such a way*, 1, 1, etc.
- itaque**, conj. *and so, therefore.*
- item**, adv. *in the same way, likewise, so*, 2, 7, etc.
- iter**, itinēris, n. *a journey*, 20, 75.
- itērum**, adv. *a second time, again*, 3, 11, etc.
- iaceo**, -ēre, -ui, -itum, 2 v. n. to

- lie low, to be broken down*, 16, 59.
- iam**, adv. *now, even, already; to proceed*, 6, 21.
- iamdūdum**, adv. *this long time past*, 18, 65.
- iucunde**, adv. *pleasantly*, 1, 1.
- iucunditas**, -tatis, f. *charm, agreeableness, amiability*, 22, 84; 27, 101.
- iucundus**, -a, -um, adj. *pleasant*, 13, 47, etc.
- iudicium**, -ii, n. *judgment, examination*, 25, 92.
- iudico**, -are, -avi, -atum, v. a.
and n. *to judge, adjudge*, 2, 7; *form judgment*, 22, 85; *sit as judge*.
- iungo**, -ēre, -nxi, -netum, 3 v.
a. *to join.*
- iurgium**, -i, n. *strife, a quarrel*, 21, 78.
- ius**, -ris, n. *law, right; claims*, 17, 63. **meo iure**, 9, 32, *in virtue of my privilege*, i.e. *as I have a right to do; ius civile, jurisprudence*, 2, 6.
- iusiurandum**, iurisiurandi, n.
an oath, 11, 39.
- iustitia**, -ae, f. *justice*, 1, 1, etc.
- iustus**, -a, -um, adj. *just, fair*; comp. **iustior**, superl. **iustissimus**.
- iupo**, -āre, iūvi, iūtum, 1 v. a.
to please, to help, to assist, 11, 36.
- labefacto**, -are, -avi, -atum, 1 v. a. *to shake, to make to totter*, 10, 34.
- labes**, -is, f. *stain, disgrace, corruption*, 12, 41.
- labor**, -oris, m. *labour, toil*.

- labor**, -i, lapsus, 3 dep. v. n.
to slip, to fall, to descend down, 12, 41.
- labōro**, -are, -avi, -atum, 1 v. n. *to labour*, 15, 55.
- lacrima**, -ae, f. *a tear*, 12, 41, etc.
- laetor**, -ari, -atus, 1 v. n. *to be rejoiced, rejoice, exult*, 4, 14, etc.
- laetus**, -a, -um, adj. *glad, joyful*.
- lātus**, -ēris, n. *a side*, 1, 1.
- laudabilis**, -e, adj. *worthy of praise, laudable*, 7, 23.
- laudo**, -are, -avi, -atum, 1 v. a. *to praise*, 2, 10, etc.
- laus**, laudis, f. *praise; plur. reputation*, 26, 98.
- laute**, adv. *splendidly, richly*; comp. lautius, superl. lautissime, 26, 99.
- laxus**, -a, -um, adj. *loose*; comp. laxior, superl. laxisimus, 13, 45.
- lēgo**, -ēre, lēgi, lectum, 3 v. a. *to read*, 1, 4.
- lēvis**, -e, adj. *light, fickle, worthless*, 17, 63, etc.; *insincere*, 25, 91; comp. levior, superl. levissimus.
- lēvitās**, -ātis, f. *fickleness, insincerity, changefulness*, 17, 64; *folly*, 25, 93.
- levo**, -are, -avi, -atum, 1 v. a. *to lighten, to relieve of, to release*, 20, 72.
- lex**, lēgis, f. *a law*, 12, 40, 41.
- libenter**, adv. *with pleasure, readily*, 19, 68; 25, 96; comp. libentius, superl. libentissime.

- liber**, -era, -erum, adj. *free; a free man*, 24, 89.
- liber**, -bri, m. *a book*, 1, 3.
- liberalis**, e, adj. *liberal, bountiful*, 9, 31; comp. liberalior, superl. liberalissimus, 14, 51.
- liberalitas**, -ātis, f. *liberality, bounty, generosity*, 3, 11.
- liberaliter**, adv. *in a liberal manner, like a gentleman, respectably*, 23, 86.
- libērē**, adv. *freely, candidly*, 13, 44, etc.
- libēro**, -are, -avi, -atum, 1 v. a. *to set free*, 12, 42.
- libet**, ēre, libuit or libitum est, 2 v. n. impers. *it pleases*, 12, 41.
- libido**, -īnis, f. *lust, licentious desires, licentiousness*, 5, 19, etc.
- licentia**, -ae, f. *licence, unrestrained liberty*, 22, 83.
- licet**, -ēre, licuit or licitum est, 2 v. n. impers. *it is allowed, it is lawful, one may*, 1, 1, etc.; adv. *although*, 20, 73.
- litigo**, -are, -avi, -atum, 1 v. n. *to quarrel*, 26, 99.
- loco**, -are, -avi, -atum, 1 v. a. *to place*, 12, 40.
- locus**, -i, m. nom. plur. -i or -a, *place*, 6, 22; *position*, 12, 40; *birth, rank*, 25, 94; *room*, 26, 97; *case*, 13, 47; *subject, topic*, 13, 46.
- longe**, adv. *afar; far, a long way; of degree, by far, far, very, greatly; comp. longius*, 10, 34, *further*.
- loquor**, -i, locūtus, 3 dep. v. a. and n. *to speak, to say*.

- lubenter, or libenter, adv. with pleasure, willingly, 24, 89.**
- lumen, -inis, n. light, 8, 27, etc.**
- maereo, -ēre, 2 v. n. and a. to grieve, to grieve for.**
- maeror, -ōris, m. grief, 3, 11.**
- maestitia, ae, f. sadness, grief, sorrow, 2, 8.**
- magis, adv. more, rather.**
- magistratus, -ūs, m. a magistrate; the office of magistrate, magistracy, civil office, 17, 63.**
- magnificentia, -ae, f. magnificence, 6, 21.**
- magnificus, -a, -um, adj. magnificent, grand, 9, 32.**
- magnitudo, -īnis, f. size, great amount, extent, greatness, 9, 29, etc.**
- magnus, -a, -um, adj. great, important; comp. maior, superl. maximus, 19, 70, in its fullest extent.**
- maiestas, -ātis, f. majesty, dignity, 25, 96.**
- maiores, -um, m. pl. ancestors, 2, 13.**
- mălēdictum, -i, n. abusive language, harsh words, 21, 78.**
- malitia, -ae, f. ill-feeling, ill-will, malice, 13, 47.**
- malo, malle, malui, irreg. v. n. and a. to prefer, to wish in preference, choose, 17, 63.**
- malum, -i, n. an evil.**
- malus, -a, -um, adj. evil, bad; malae res, 17, 64, misfortunes, adversity.**
- mando, -are, -avi, -atum, 1 v. a. to entrust, to commit.**

- maneo, -ēre, -nsi, -nsum, 2 v. n. to remain.**
- manus, -us, f. a hand; est in manibus, 25, 96, it is in every one's hands, is published; habui in manibus, 27, 102, came into contact with; dare manus, 26, 99, to own oneself beaten, give in.**
- mater, -tris, f. a mother.**
- maxime, adv. used as superl. of magnopere, chiefly, most, very, especially, best.**
- mecum, for cum me, with me.**
- medicina, -ae, f. a cure, medicine, 3, 10.**
- mediocris, -e, adj. moderate, middling, ordinary, 6, 22, etc.**
- medius, -a, -um, adj. middle, midst, 22, 85.**
- mellior, adj. used as comp. of bonus, better, 2, 6, etc.**
- měmīni, -isse, no pres. or imperf., 3 defect. v. a. to remember, 27, 104, etc.**
- memorabilis, -e, adj. memorable, worth relating.**
- memoria, -ae, f. memory, 1, 1, etc.; remembrance, 27, 102, etc.**
- měmōrlter, adv. from memory, with good memory, 1, 1.**
- mensis, -is, m. a month.**
- mentio, -onis, f. mention, 4, 16; 19, 67; ea mentio, 1, 3, mention of that subject.**
- mentior, -iri, -itus, 4 dep. v. a. and n. to lie, to counterfeit, 26, 98.**
- merces, -ēdis, f. pay, reward, 9, 31, etc.**

- mereor**, -ēri, -ītus, 2 dep. v. a.
to deserve, 9, 32, etc.
- meritum**, -i, n. *good service, benefit*, 8, 26.
- mētior**, -iri, -ītus, 4 v. a. *to measure*, 6, 21.
- metuo**, -ere, -ui, -utum, 3 v. n.
and a. to fear.
- meus**, -a, -um, adj. *my, mine, of me.*
- miles**, -ītis, m. *a soldier*, 26, 98.
- militia**, -ae, f. *military service, service abroad*, 4, 15; 27, 103; **militiae**, locative, *on service, abroad*, opposed to **domi**, 14, 51.
- minime**, superl. adv. *least, by no means, not at all*, 2, 11, etc. (**minimus**)
- minimus**, -a, -um, adj. used as superl. of **parvus**, *least, smallest, most trifling*. **minimum**, followed by gen., *the least*, 13, 46.
- minister**, -tri, m. *minister, servant*, 10, 35.
- minor**, -us, adj. used as comp. of **parvus**, *less, smaller*; m. **natu**, 9, 32, *younger*.
- minus**, comp. adv. *too little, almost equivalent to not*, 7, 23; 16, 60. (**minor**)
- mirabilis**, -e, adj. *wonderful, astonishing, in bad sense*, 13, 45.
- miror**, -ari, -atus, 1 depon. v. a. and n. *to wonder at, to wonder, to be surprised*, 15, 54.
- mirus**, -a, -um, adj. *wonderful, astonishing, strange*, 9, 29, etc.
- misceo**, -ēre, -cui, mixtum, 2 v. a. *to mix*, 21, 81.
- moderātē**, adv. *with moderation, temperately*, 2, 8, etc.
- modestus**, -a, -um, adj. *temperate, well-conducted, law-abiding*, 13, 47.
- mōdius**, -i, m. *a peck, a measure containing sixteen sextarii*, 19, 67.
- mōdō**, adv. *lately, just now, just*, 5, 19, etc.; *only*, 20, 70; 25, 93.
- modus**, -i, m. *manner*, 8, 28.
- moleste**, adv. *with trouble, with offence*, 24, 90.
- molestia**, -ae, f. *troublesomeness, sorrow, trouble, annoyance*, 13, 48, etc.
- molestus**, -a, -um, adj. *troublesome, offensive, dangerous*, 6, 22; 13, 45, etc.
- mollis**, -e, adj. *soft, unmanly, sentimental*, 20, 75.
- moneo**, -ēre, -ui, -itum, 2 v. a. *to advise, to warn, to admonish*, 13, 44; 24, 88.
- monitio**, -onis, f. *admonition, advice*, 24, 89.
- montuosus**, -a, -um, adj. *mountainous*, 19, 68.
- morior**, -i, mortuus sum, dep. v. n. *to die*.
- mors**, -rtis, f. *death*.
- mortalis**, -e, adj. *mortal, perishable*, 5, 18.
- mortuus**, -a, -um, adj. *dead*, 7, 23.
- mos**, moris, m. *a custom, manner*; **mores**, -um, *manners*, 15, 54; *character*, 2, 6.
- motus**, -ūs, m. *motion, move-*

- ment**, 9, 29, etc.; *inclination, emotion*, 13, 48.
- mōveo**, -ēre, mōvi, mōtum, 2 v. a. *to move, to affect, shift, touch*, 3, 10, etc.
- muliercūla**, -ae, f. dimin. of *mulier*, *a young woman; a weak woman; a mere woman*, i.e. as weaker than man, 13, 46.
- multiplex**, -plīcis, adj. *manifold*, 24, 88; *intricate, tortuous, deceitful*, 18, 65.
- multitūdo**, -inis, f. *a number, the multitude, the common people*, 12, 41; 14, 50.
- multum**, adv. *much, very*, 1, 2.
- multus**, -a, -um, adj. *many, much; multo, by far, by much*.
- mundus**, -i, m. *the world, the universe*, 7, 24, etc.
- munio**, -ire, -ivi or -īi, -ītum, 4 v. a. *to fortify, to entrench*, 9, 30.
- munus**, -ēris, n. *a gift, a duty, a task*, 2, 7; 6, 22; 19, 67.
- muto**, -are, -avi, -atum, 1 v. a. *to change*.
- mutūus**, -a, -um, adj. *interchangeable, mutual*, 6, 22.
- nam** or **namque**, conj. *for*.
- nanciscor**, -i, *nactus and nanctus*, 3 dep. v. a. *to catch, to obtain, to find*, 8, 27.
- nans**, -ntis, part. of no as adj. *swimming, living in the water*, opposed to volucer, 21, 81.
- narro**, -are, -avi, -atum, 1 v. a. *to narrate, to tell*, 1, 1, etc.
- nascor**, -i, *natus*, 3 v. n. *to be born, to come into existence*, 5, 19, etc.
- natura**, -ae, f. *nature, natural ability*, 2, 6; *rerum n.*, 7, 23, 24, *the constitution of things, i.e. nature, the universe*.
- naturālis**, -e, adj. *of nature, natural*, 21, 80.
- natus**, -i, m. *a son, child*.
- natu** only in abl. sing., m. *by birth, age*, 9, 32.
- nē**, adv. and conj. *not, in order that not, that not, lest, in final clauses*, 12, 43; ne... quidem, *not even*, 2, 10; 5, 18; *not...either*, 9, 30; prohibitive, *do not*.
- nē**, interrog. enclitic.
- nec**, see **neque**.
- necessarius**, -a, -um, adj. *necessary*, 14, 50; 21, 76, etc.; *closely connected; near and dear*, 20, 74.
- necesse**, neut. adj. *necessary*, 4, 16, etc.
- necessitudo**, -īnis, f. *a close tie, union, bond*, 19, 71.
- neco**, -are, -avi, -atum, 1 v. a. *to kill*, 7, 24.
- nefarious**, -a, -um, adj. *wicked, unprincipled*, 11, 37.
- nefas**, n. indeclin. *wrong, impiety*, 11, 39.
- neglēgens**, -ntis, adj. *careless*, 17, 62.
- neglegentia**, -ae, f. *negligence, neglect*, 22, 85.
- neglēgo**, -ēre, -exi, -ectum, 3 v. a. *to neglect, to disregard*, 17, 61.
- nego**, -are, -avi, -atum, 1 v. a. and n. *to deny*, 3, 10, etc.; *to say 'No'*, 25, 93.

- negotium**, -i, n. *business*, 23, 86.
- nemo**, -inem (for gen. nullius and abl. nullo and nulla are used), m. and f. *no one*, 1, 5, etc.; *mortalis nemo*, 5, 18, *no mortal*.
- nequa**, 21, 78, *lest in any way*.
- nequaquam**, adv. *by no means*, 19, 69.
- neque** or **nec**, conj. *nor, and not*; **neque enim**, *for indeed ... not*.
- nequeo**, -ire, -ivi, -itum, 4 v. n. *to be unable*, 24, 90.
- nescio**, -ire, -ivi or -ii, -itum, 4 v. a. and n. *to be ignorant of, to be ignorant*, 15, 55; **nescio quomodo** or *quo pacto, somehow or other*, 1, 4; 23, 87; 24, 88; 24, 89; 26, 100; **nescio quis**, *some one or other, a certain*, 23, 87.
- neuter**, -tra, -trum, gen. -trius, adj. *neither of two, neither one nor the other*, 15, 53.
- neve** or **neu**, neg. particle, *and not, or not*, 21, 78.
- nihil** and **nū**, n. indecl. *nothing*.
- nihilum**, -i, n. *nothing*.
- nimīrum**, adv. *doubtless, of course, unquestionably*, 7, 23; 15, 52.
- nīmis**, adv. *too much, too*.
- nīmīus**, -a, -um, adj. *excessive, too much*, 13, 45.
- nisi**, conj. disjunct. *unless*.
- no**, -are, -avi, 1 v. n. *to swim*.
- noceo**, -ēre, -ni, itum, 2 v. n. *to hurt*, 26, 97.
- nōdus**, -i, m. *a knot, bond*, 14, 51.
- nolo**, **nolle**, **nolui**, 3 irreg. v. n. and a. *to be unwilling, not to wish, to refuse*, 10, 35.
- nōmen**, -inis, n. *a name, a term*, 5, 18; **meo nomine**, *on my account*, 21, 77; cp. 25, 91.
- nōmino**, -are, -avi, -atum, 1 v. a. *to name, to quote; to mention*, 4, 15; *to call by name*, 8, 26, etc.
- non**, adv. *not*.
- Nonae**, -arum, f. plur. *Nones*, i.e. the 5th day of the Roman month, except in March, May, July, and October, in which they are the 7th; 2, 7.
- nonne**, *is it not?* interrog. particle expecting affirmative answer.
- nonnullus**, -a, -um, adj. *not none, some*, 9, 30.
- nonnunquam**, adv. *not never, i.e. sometimes*, 21, 76.
- norma**, -ae, f. *rule, standard*, 5, 18.
- nos**, *we*, see *ego*.
- nosco**, -ēre, **nōvi**, **nōtum**, 3 v. a. *to learn; perf. I know*;
- notus**, *well known*; **norunt** = *noverunt*, 21, 79.
- nosmet**, see *egomet*, *we ourselves*, 16, 56.
- noster**, -tra, -trum, poss. pron. *our*.
- nota**, -ae, f. *a mark*, 17, 62.
- noto**, -are, -avi, -atum, 1 v. a. *to mark; to brand*, 25, 91.
- novitas**, -atis, f. *newness, novelty*, 19, 68.
- novus**, -a, -um, adj. *new, recently established*, 11, 37, etc.

- nullus**, -a, -um, adj. *none, no* ;
subst. *no one* ; see **nemo**.
- num**, (1) interrog. partic. expecting negative answer, 11, 36; (2) introd. dependent question, *if*, 19, 67.
- numero**, -are, -avi, -atum, 1
v. a. *to count*, 6, 21.
- numerus**, -i, m. *a number*, 2, 7; 11, 38.
- nunc**, adv. *now*.
- nunquam**, adv. *never*.
- nuper**, adv. *lately*.
- nusquam**, adv. *nowhere*, 6, 21.
- nutrix**, īcis, f. *a nurse*, 20, 74.
- nutus**, -ūs, m. *a nod*, 25, 93.
- ob**, prep. with acc. *on account of*.
- obeo**, -ire, -ivi or -ii, -itum, 4
v. a. *to undertake; observe, keep engagement, perform duty*.
- obiurgatio**, -onis, f. *reproof*, 24, 89.
- obiurgo**, -are, -avi, -atum, 1
v. a. *to reprove, to scold*, 24, 90, etc.
- oblectatio**, -onis, f. *delight, pleasure*, 27, 103.
- obscuro**, -are, -avi, -atum, 1
v. a. *to darken, to obscure, to cast into the shade*, 17, 63.
- obscurus**, -a, -um, adj. *dark; unintelligible, difficult to understand*, 5, 18.
- obsequium**, -i, n. *compliance, obsequiousness*, 24, 89.
- obsēquor**, -i, secūtus, 3 dep.
v. n. followed by dat. *to be compliant, to obey*, 10, 35.
- observo**, -are, -avi, -atum, 1

- v. a. *to notice, to observe, to watch*, 16, 58; *to pay attention or court to*, 8, 26.
- obsisto**, -ēre, -stīti, -stītum, 3
v. n. *to oppose, to set oneself against, to resist*, 8, 26.
- obsurdesco**, -ēre, -rdui, 3 v.
incep. n. *to become deaf, to turn a deaf ear to*, 24, 88.
- occido**, -ēre, -idi, -āsum, 3 v.n.
to fall, to perish, 27, 104.
- occulto**, -are, -avi, -atum, 1
v. freq. a. *to keep hidden, to conceal*, 18, 65.
- occultus**, -a, -um, part. of *occupo* as adj. *hidden, secret*, 26, 99.
- occūpo**, -are, -avi, -atum, 1 v.
a. *to seize, with the idea of surprise*, 12, 40.
- ōcūlus**, -i, m. *an eye*, 11, 38, etc.
- ōdi**, -isse, no pres. or imperf. def. v. a. *to hate*, 8, 28; fut. part. **osurus**, 16, 59.
- ōdiosus**, -a, -um, adj. *hateful*, 20, 71.
- ōdium**, -i, n. *hatred, ill will, animosity*, 1, 2, etc.
- offendo**, -ēre, -ndi, -nsum, 3
v. a. *to cause offence to, to annoy*, 27, 103.
- offensio**, -onis, f. *the feeling of offence, indignation*, 21, 77; *the chance of giving offence*, 24, 88; *that which causes such feeling, an offence*, 22, 85.
- offero**, -rre, obtūli, oblātum, 3 v. a. *to offer, to bring up against*, 18, 65.
- officose**, adv. *kindly, in a way that involves kind service, with kindness*, 20, 71.

officium, -i, n. *a duty, an act of kindness, kind service, kind office, 2, 8, etc.; service, function, 7, 24.*

omitto, -ēre, -isi, -issum, 3 v. a. *to omit.*

omnino, adv. *altogether, certainly; as a general rule, speaking generally, 20, 74; 21, 78; to be sure, 26, 98; downright, 25, 93; with negatives, not at all.*

omnis, -e, adj. *all, every.*

opēra, -ae, f. *pains, labour, 14, 51; dare operam, to devote attention to, to take pains or care, 21, 78, etc.*

opīcio, -onis, f. *opinion, belief; belief that one possesses, 26, 98.*

opīnor, -ari, -atus, 1 dep. v. n. *to think, to opine, 14, 50, etc.*

oportet, -ēre, -uit, impers. v. *it is right, it behoves one, followed by accus. and infin. 12, 40, etc., by subj. 18, 66.*

opportunitas, -tatis, f. *convenience, advantage, 6, 21.*

opportūnus, -a, -um, adj. *convenient, suitable, suited to.*

oppīmo, -ēre, -essi, -essum, 3 v. a. *to crush, to overpower by violence, smother with violence, 21, 78.*

[**ops,] opis, f.** *not in nom. and dat. sing. help; opes, -um, wealth, power, means, influence, 6, 22, etc.*

optime, adv. *used as superl. of bene, best, in the best way, 4, 15; 26, 98.*

optimus, a, um, adj. *used as*

superl. of bonus, best, most excellent.

opto, -are, -avi, -atum, 1 v. a. *to wish, to choose, to long for, 2, 11, etc.*

opulentus, -a, -um, adj. *wealthy, rich, 13, 46.*

opus, -ēris, n. *work, deed, task; opposed to verbum as ἔργον to λόγος, 20, 72; need, necessity; opus est, it is advisable or profitable, 14, 51.*

oracūlum, -i, n. *an oracle, the answer of an oracle.*

oratio, -onis, f. *a speech, an oration, discourse, 7, 25, etc.*

orbis, -is, m. *a circle, the world.*

orbo, -are, -avi, -atum, 1 v. a. *to deprive of, to bereave, 3, 10; 27, 104.*

ordo, īnis, m. *order, rank, 19, 69.*

orior, -iri, ortus, 4 dep. v. n. *to rise, to arise, to begin, to take its origin, 1, 5, etc.*

ornamentum, -i, n. *adornment, ornament, 22, 82.*

ortus, -ūs, m. *a rising, birth, origin, 9, 29, etc.*

os, oris, n. *a face, a mouth; in ore esse, 1, 2, to be in the mouths or on the lips of.*

ostendo, -ēre, -ndi, -nsum and -ntum, 3 v. a. *to point out, to show, 25, 97.*

ostentatio, -onis, f. *a showing-off, ostentation, display, 23, 86.*

osurus; see **odi.**

otiosus, -a, -um, adj. *at leisure, 4, 16; in a private station, 23, 86; otiosum tempus, 27,*

- 104, *time of leisure from public business.*
- ovis**, -is, f. *a sheep*, 17, 62.
- pactum**, -i, n. *a way, a method*, 2, 7; 6, 20; 26, 100; **nescio quo pacto**, *somewhat or other*, 1, 4, etc. (*paciscor*)
- paedagogus**, i, m. *a slave to attend upon children, a tutor*, 20, 74. (*παιδαγωγός*)
- paene**, adv. *almost*, 3, 11; 17, 64, etc.
- par**, pāris, n. *a pair*, 4, 15; 18, 65.
- par**, pāris, adj. *equal*, 9, 32; *right, fair*, 22, 82; *on a level with, equal to*, 19, 69.
- pārāsitus**, -i, m. *a needy hanger-on, a parasite, a flatterer*, 27, 98. (*παράσιτος* lit. *dinner-guest*)
- parātus**, -a, -um, part. of **paro** as adj. *ready*, 26, 98.
- pārens**, -ntis, m. and f. *a parent*, 8, 27, etc.
- pareo**, -ēre, -ui, -ītum, 2 v. n. *to obey*, 11, 37, etc.
- parlo**, -ēre, pēpēri, partum, 3 v. a. *to beget, to produce*, 5, 19, etc.
- pariter**, adv. *equally, exactly*, 16, 56.
- paro**, -are, -avi, -atum, 1 v. a. *to prepare, to obtain, to gain, to procure*; *paratus*, see above.
- pars**, -rtis, f. *a part, some; a side*, 17, 63; *partes*, *a party*, 21, 77; **ex aliqua parte**, *in some degree, to some extent, partly*, 17, 63; 23, 86; **ex omni parte**, 21, 79, *in every*

- respect; ex altera parte*, 17, 63, *on the other side.*
- partim**, adv. *partly*, 13, 45.
- partior**, -iri, -titus, 4 dep. v. a. *to share, to divide, to take one's share in*, 6, 22.
- partūrio**, -ire, -ivi or -ii, 4 desid. v. n. *to desire to bring forth, to be in travail*, 13, 45.
- parum**, adv. *not sufficiently, not, too little*, 20, 75; subst. indecl. n. *not enough*.
- parumper**, adv. *for a short time.*
- parvus**, -a, -um, adj. *small, little.*
- pastor**, -ōris, m. *a shepherd*, 19, 70.
- patefacio**, -ēre, -fēci, -factum, 3 v. a. *to lay open, to open, to disclose*, 26, 97.
- pateo**, -ēre, -ui, 2 v. n. *to lie open, to be plain, to be admissible*, 4, 13; 22, 83.
- pater**, -tris, m. *a father*; **patres conscripti**, 2, 12, *the Senate.*
- patienter**, adv. *patiently*, 25, 91.
- patior**, -i, passus, 3 dep. v. a. *to suffer, to allow, to submit to.*
- patria**, -ae, f. *a fatherland, country*, 11, 36.
- patrōnus**, -i, m. *a patron, an advocate, a defender*, 7, 25.
- paucus**, -a, -um, adj. *few.*
- paulum**, adv. *a little; paulo, by a little, a little while*, 13, 46; 21, 77.
- pax**, -cis, f. *peace.*
- peccatum**, -i, n. *a sin, an error, a fault*, 11, 37, etc.

- pecco, -are, -avi, -atum, 1 v.
n. to err, to sin.
- pectus, -ōris, n. the breast, 26,
97.
- pecunia, -ae, f. money, 9, 34;
sum of money, 17, 63.
- pēcus, -ūdis, f. a sheep, an
animal, a beast, 9, 32, etc.
- pello, -ēre, pēpūli, pulsum, 3
v. a. to drive out.
- penuria, -ae, f. poverty, penury,
dearth, scarcity, 17, 62.
- per, prep. with acc. through,
by means of, by; per se, 21,
80, in itself.
- percipio, -ēre, -ēpi, -eptum, 3
v. a. to perceive, 7, 23; to
obtain, 8, 26.
- perdūco, -ēre, -uxi, -uctum, 3
v. a. to keep up, to extend,
10, 34; to bring through to,
20, 73.
- peregrinatio, -onis, f. a travel-
ling, a tour, 27, 103.
- peregrinus, -i, m. a foreigner,
a stranger, 5, 19.
- perfectus, -a, -um, part. of
perficio as adj. perfect, fault-
less, full-grown, 2, 9; 6, 22;
21, 79, etc.
- pergo, -ēre, perrexī, perrec-
tum, 3 v. n. to go on, to pro-
ceed, 9, 32.
- pergrātus, -a, -um, adv. very
pleasant, very welcome, 4,
16.
- periclitōr, -ari, -atus, 1 dep.
v. a. to test, to make trial
of; past partic. periclitata-
tus, in pass. sense, 17, 63 n.
- pericūlum, -i, n. danger, risk,
7, 24.
- permāneo, -ēre, -nsi, -nsum,
- 2 v. n. to remain, to be per-
manent, 7, 23, etc.
- permultus, -a, -um, adj. very
many, 23, 86.
- pernīcīes, -ēi, f. mischief, de-
struction, 12, 41.
- pernīcīosus, -a, -um, adj. de-
structive, mischievous, 22,
83, etc.
- perpaucus, -a, -um, adj. very
few, 4, 14.
- perpendo, -ēre, -ndi, -ensum,
3 v. n. to depend for exist-
ence on, 26, 97.
- persaepe, adv. very often, 20,
75.
- persēquor, -sequi, -secūtus, 3
dep. v. a. to follow after, pur-
sue; to prove, conclude, 13,
45.
- persēvēro, -are, -avi, -atum, 1
v. n. to persist, to persevere,
to maintain, 7, 24.
- persolvo, -ēre, -vi, -solūtum,
3 v. a. to pay in full, 11,
37.
- persōna, -ae, f. prop. a mask,
then person represented,
character in play, 1, 4; 25,
93; 26, 100.
- perspicio, -ēre, -exi, -ectum,
3 v. a. to see clearly, to per-
ceive, 5, 19, etc.
- perstringo, -ēre, -nxi, -ictum,
3 v. a. to touch upon, to
treat, 13, 46.
- perterreo, -ēre, -ui, -ritum, 2
v. a. to frighten thoroughly,
11, 37.
- pertīneo, -ēre, -nui, -tentum,
2 v. n. to belong, to pertain,
2, 13; 18, 65.
- pervēnio, -ire, -ēni, -entum,

- 4 v. n. *to arrive, to come to,* 14, 50; 22, 83; 27, 101; **perv.** ad., 22, 83, *to reach, attain to.*
- perverse**, adv. *perversely*, 22, 82.
- pestis**, -is, f. *a pest, a destruction*, 10, 34; *bane*, 25, 91.
- peto**, -ere, -tii or -tivi, -tūm, 3 v. a. *to seek, to require, to ask, to enquire; to be a candidate for*, 3, 11.
- pietas**, -tātis, f. *dutiful affection, filial affection, natural feeling, piety*, 3, 11.
- pila**, -ae, f. *a ball, the game of ball*, 20, 74.
- pinguis**, -e, adj. *fat, crass, stupid*; **pingui Minerva**, 5, 19, *with our poor mother wit.*
- placeo**, -ere, -cui, -cītum, 2 v. n. and a. *to please; impers. placet*, 11, 36, *it pleases; opinions are entertained that*, 13, 45.
- plane**, adv. *plainly, entirely*, 27, 104.
- plaudo**, -ere, -si, -sum, 3 v. n. *to applaud, to clap the hands*, 7, 24.
- plebs**, plēbis, f. *the people, the Plebs*, 1, 2, etc.
- plecto**, -ere, 3 v. a. *to punish; pass.* 22, 85, *we suffer, are losers.* ($\pi\lambda\eta\tau\tau\omega$)
- plenus**, -a, -um, adj. *full.*
- plerique**, -aeque, -aque, adj. *very many, most*, 3, 10, etc.
- plerumque**, adv. *for the most part, generally*, 15, 53.
- plurimum**, superl. adv. *most, very greatly, very much;*
- pl. **posse**, 15, 55, *to be most influential.*
- plūrīmus**, -a, -um, adj. used as superl. of *multus, the greatest number, most, very many, the greater part or share of.*
- plus**, -ūris used as comp. of *multus*, in sing. adj. subs. *more*, and adv. = *magis*, 13, 48; **plus vidisse**, 26, 99, *to have had keener sight; in plur. *plures, plura*, subst. and adj. *more persons, more*, 6, 22.*
- poena**, -ae, f. *a penalty, punishment*, 11, 37.
- pono**, -ere, -ōsūi, -ōsītum, 3 v. a. *to place, to lay aside, to set before*, 10, 33; **positus in**, *founded on, relying on, made to rest on, depending on*, 1, 4; 2, 7; 6, 20; 9, 30.
- pontifex**, īcis, m. *a priest, one of the College of Pontifices*, 1, 1.
- popūlāris**, -e, adj. *fond of popularity, popular*, 25, 95.
- pōpūlus**, -i, m. *a people*, 12, 41, etc.
- possessio**, -onis, f. *possession, the act of possessing*, 15, 55.
- possum**, potes, potest, posse, potui, irreg. v. n. *to be able, I can; plurimum posse*, 15, 55, *to be most influential.*
- post**, prep. with acc. *after, behind*; adv. *afterwards, later.*
- posteritas**, -ātis, f. *posterity*, 4, 15.
- postērus**, -a, -um, adj. *coming after, future; posteri, pos-*

- terity**, 27, 102; **in posterrum**, *hereafter, for the future*, 7, 23.
- postrēmo**, adv. *lastly*, 23, 86; 25, 93.
- postūlatio**, -onis, f. *a demanding, a claim*, 10, 35.
- postūlo**, -are, -avi, -atum, 1 v. a. *to demand, to expect*, 2, 9, etc.
- potens**, -ntis, adj. *powerful; potentior*, 12, 42.
- potentia**, -ae, f. *power, influence*, 6, 20, etc.
- potestas**, -ātis, f. *power, 17, 62; position of authority, 17, 63; office, 15, 54.*
- potior**, -ius, comp. adj. *preferable, better, 5, 19. (potis)*
- potissimum**, superl. adv. *especially, above all things, in preference to all others, 21, 79. (pote)*
- potius**, compar. adv. *rather, better, 3, 12, etc. (pote)*
- praebeo**, -ēre, -ui, -itum, 2 v. a. *to hold out, to offer, to afford, to make, 11, 37. (prae. habeo)*
- praeceps**, -īpītis, adj. *headlong, hurried, 24, 89. (prae. caput)*
- praeceptum**, -i, n. *a precept, a rule, a maxim, 4, 13, etc.*
- praecīpio**, -ēre, -ēpi, -eptum, 3 v. a. *to enjoin, to enforce by argument, 12, 42, etc., to give as a rule, 16, 60; to inculcate, 20, 75.*
- praeclāre**, adv. *admirably, splendidly, gloriously, 3, 11, etc.*

- praeclārus**, -a, -um, adj. *admirable, splendid, 5, 17, etc.*
- praecurro**, -ēre, -cucurri or -curri, -cursum, 3 v. a. *to run before, to outstrip, to anticipate, to forestall, 17, 62, etc.*
- praeditus**, -a, -um, adj. *endowed with, possessed of, 14, 49, etc. (do)*
- praefēro**, -rre, -tūli, -lātum, 3 v. a. *to prefer, 17, 63.*
- praelūceo**, -ēre, -uxi, 2 v. n. *to shine before; v. a. to show a light before; spem p. hold up a light of hope, 7, 23.*
- praepōno**, -ēre, -ōsui, -ōsītum, 3 v. a. *to put before, to prefer, 6, 20.*
- praepostērus**, -a, -um, adj. *perverted, absurd, preposterous, 22, 85.*
- praepōtens**, -ntis, adj. *very powerful, 6, 20, etc.*
- praesāgio**, -ire, -ivi, 4 v. a. *to have a presentiment of, 4, 14.*
- praesens**, -ntis, adj. *present, 1, 3, etc.*
- praesertim**, adv. *especially, 4, 15; 8, 26.*
- praesidium**, -i, n. *protection, 15, 46.*
- praestābilis**, -e, adj. *choice-worthy, excellent, comp. praestabilior, 27, 104.*
- praestans**, -ntis, partic. adj. *excellent, eminent; superl. praestantissimus, 1, 1.*
- praestantia**, -ae, f. *excellence, superiority, eminence, preeminence, 19, 70, etc.*
- praesto**, -are, -stīti, stītum,

- 1** v. a. *to warrant, to show,* 17, 64; v. n. *to be superior,* with dat. 5, 19; 7, 23.
praesto, adv. *ready, at hand,* 6, 22.
praesum, -esse, -fui, irreg. v. n. *to be at the head of, to head, to lead,* 11, 37.
praeter, prep. with acc. *except, beyond,* 1, 4.
praeterea, adv. *beyond this, besides,*
praetereo, -ire, -ivior-ii, -itum, 4 v. n. *to pass away; v. a. to escape one.*
praetextus, -a, -um, part. of *praetexo, with a woven border; toga praetexta, the toga with purple border,* 10, 33.
praetor, -ōris, m. *a Praetor, one of the yearly magistrates appointed for the administration of justice,* 25, 96.
precor, -ari, -atus, 1 dep. v. a. and n. *to pray, to beseech, to beg for,* 15, 57.
pretiosus, -a, -um, adj. *precious, costly,* 15, 55.
prīdie, adv. *the day before,* 3, 12.
primo, adv. *firstly, etc.*
primum, adv. *at first, firstly, the first time.*
princeps, -cīpis, adj. *first, of primary importance,* 8, 26.
principium, -i, n. *the beginning; principio,* 6, 22, *to begin with.*
prius, comp. adv. *earlier, sooner, before,* 4, 15.
privātus, -a, -um, adj. *private,* 4, 15, etc.

- pro, prep. with abl. *for, on behalf of, in place of.*
pro or **proh!** interj. *in the name of! In* 15, 52, with acc.
probitas, -tātis, f. *honesty, moral worth,* 8, 27, etc.
probo, -are, -avi, -atum, 1 v. a. *to approve of,* 5, 19; 7, 27; 16, 56.
proclive, adv. *downwards, rapidly; comp. proclivius,* 12, 41.
proclivis, -e, adj. lit. *down hill, inclined; readily,* 12, 41; comp. *proclivior,* 18, 66.
procul, adv. *far off, from afar, to a distance,* 24, 89.
prodo, -ēre, -dīdi, -dītum, 3 v. a. *to hand down,* 11, 39.
profecto, adv. *certainly, assuredly,* 1, 2, etc.
proficiscor, -i, -fectus, 3 v. a. *to set out, originate from,* 9, 29; 14, 51; *profectus,* 8, 26, *derived from.*
profiteor, -ēri, -fessus, 2 dep. v. a. *to profess,* 5, 17; 10, 35.
profūgio, -ēre, -fūgi, 3 v. n. *to run away, to escape,* 11, 37.
progrēdior, -di, -essus, 3 v. n. *to advance, to proceed,* 11, 36.
propē, adv. *near, nearly;* comp. *proprius;* superl. *proxime.*
propensus, -a, -um, adj. *inclined towards, disposed to;* comp. *propensior,* 9, 32. (*propendo*)

- propinquitas**, -tātis, f. *nearness, relationship*, 5, 19.
- propinquus**, -a, -um, adj. *near, related*, 5, 19; 19, 70; as subst. *a relation*.
- propōno**, -ēre, -ōsui, -ōsūtum, 3 v. a. *to put forward, to propose*, 17, 63; *to set before oneself*, 27, 102.
- proprius**, -a, -um, adj. *own, peculiar, special*; as subst. **proprium**, -ii, n. *the essential characteristic, special attribute*, 8, 26; 13, 47; 25, 91.
- propter**, prep. with acc. *on account of*, 8, 26, etc.
- propterea**, adv. *therefore, on that account*, 2, 6.
- prorsus**, adv. *absolutely, entirely*, 16, 56.
- prosēquor**, -i, -secūtus, 3 dep. v. a. *to accompany, to attend upon*, 7, 23.
- prospērus**, -a, -um, adj. *prosperous*, 6, 22; 15, 24.
- prospicio**, -ēre, -exi, -ectum, 3 v. a. *to foresee*.
- prosum**, prodesse, profui, irreg. v. n. *to be of advantage, to confer a benefit on*, 1, 4.
- proveho**, -ēre, -vexi, -vectum, 3 v. a. *carry forward; pass. advance*, 10, 34.
- proverbium**, -ii, n. *a proverb*, 22, 85.
- provideo**, -ēre, -vīdi, -visum, 2 v. a. *to foresee*, 2, 6.
- provisio**, -onis, f. *foresight; method of prevention, safeguard*, 21, 78.
- proxime**, adv. used as superl. of *proprius, nearest*, 11, 38.
- proximus**, -a, -um, adj. used

- as superl. of *propior, nearest, last*, 2, 7; as subst. **proximi**, *nearest connections by blood or friendship*, 19, 70. (prope)
- prudens**, -entis, adj. *experienced, wise; p. in iure*, 2, 6, *skilled or learned in law*.
- prudenter**, adv. *with practical wisdom, prudently; with learning and skill*, 1, 1, etc.
- prudentia**, -ae, f. *practical wisdom or knowledge*, 1, 1, etc.
- publicus**, -a, -um, adj. *public*, 4, 13.
- puer**, -ēri, m. *a boy*.
- pulcher**, -chra, -chrūm, adj. *beautiful, noble*, 8, 26; comp. **pulchrior**, superl. **pulcherrimus**, 15, 55.
- pulchritudo**, -dīnis, f. *beauty*.
- puto**, -are, -avi, -atum, 1 v. a. *to think upon, to think, to consider, to believe*.
- quaero**, -ēre, quæsīvi, quæsītum, 3 v. a. *to seek, to enquire, ask, ask questions about, examine*, 2, 7, etc.
- quaestio**, -onis, f. *a moot point, a question; an investigation, a court of enquiry*, 11, 37.
- qualis**, -e, adj. *such as; of what kind? how able!* 7, 25; **talis** ... *qualis, such...as*.
- quam**, adv. *how; after comparatives than; with superlatives as much as possible; pridie quam*, 2, 12, *the day before he....*
- quamobrem**, *wherefore*, 3, 12, etc.

quamquam, conj. *although, though as a fact, and yet*, 7, 25.

quamvis, adv. and conj. *although, however much, however*, 5, 17; 10, 35; **quamvis multi**, 25, 91, *as many as you wish*.

quando, adv. and conj. (1) interrog. *when?* (2) relat. *at which time*, (3) indef. after *si, ne, num, etc.* *at any time*, 7, 23; 16, 60; 19, 67.

quantus, -a, -um, adj. *how great? as great as*; **tantus ... quantus**, *as great...as*; **quanti**, *at the price at which*; **quanto**, *by how much*, 21, 81; **quantum**, *how far, so far as*, 5, 19.

quapropter, adv. *on which account, wherefore*, 8, 27.

quare, adv. *wherefore*.

quasi, adv. *as though, as it were*, 1, 3, etc.

quatēnus, adv. *as far as; how far?* 11, 36; *a point up to which*, 17, 61.

quatuor, card. adj. indecl. *four*.

-que, enclit. conj. *and*, see **et**; *and so*, 1, 1 *fierique*, etc.; cp. 6, 21; 13, 44; 24, 28.

quemadmodum, adv. *as*, 4, 16.

queo, -ire, -ivi or -ii, -itum, 4 v. n. *to be able, I can*.

quērella, -ae, f. *a complaint, regret*, 1, 2; 10, 35.

queror, -i, questus, 3 dep. v. n. *to complain*, 17, 62.

qui, **quae**, **quod**, gen. *cuius*, rel. pron. *who, which, and he, etc.*; **idoneus qui**, 1, 4,

suitable to ; quo magis, for which reason the more, 23, 86; **quicum**, *with whom*, 21, 77.

qui, **quae**, **quod**, interrog. adj. *who? which? what?*

qui, adv. old abl. of *qui* relat., *how? in what way?* 25, 92.

quia, conj. *because*.

qui-, **quae-**, **quod-cunque**, indef. pron. *whosoever*.

quibuscum for **cum quibus**, *with whom*.

quid, adv. *why?*

quidam, **quaedam**, **quoddam**, pron. *a certain one*, 19, 67; **aliud quoddam**, 7, 25, *somewhat different*.

quidem, adv. *indeed, ne...quidem, not even*, 8, 26; *not either*, 18, 65.

quies, -ētis, f. *rest, sleep*, 4, 14.

quin, conj. *but that, lest, by which the less*; adv. *quin*, 19, 68, or *quin etiam, nay more, moreover*, 16, 59; 23, 87. (*qui. non*)

quinquennium, -i, n. *a space of five years*, 25, 96.

quintum, adv. *for the fifth time*.

quippe, conj. *for, seeing that, since*, 8, 28; *quippe qui*, 26, 99, *since he*.

quis, **quid**, interr. pron. *who? what?* **nescio quis**, see **nescio**.

quis, **quid**, indef. pron. *any one, etc.*

quisnam, **quaenam**, **quidnam**, interrog. pron. *who? which? what?* 2, 7; 16, 59.

quispiam, **quaepiam**, **quod-**

- piam [quidpiam, subs.], indef. pron. *any one, anything*, 11, 39.
- quisquam, quaequam, quicquam or quidquam, indef. pron. *any, any one, etc.*, 2, 6.
- quisque, quaeque, quidque, quicque or adj. quodque, indef. pron. *whoever, each, every*; with superlatives, e.g. optimus quisque, *all the best men*.
- quisquis, quodquod, adj. or quicquid, subst., *whosoever, whatsoever*, 8, 26, etc.
- quivis, quaevis, quodvis, adj., quidvis, subst., indef. pron. *who or what you please, any you please*, 10, 35, etc.
- quo, adv. *whither? to which place*, 6, 22; *in order that*, 16, 59.
- quoad, adv. *as far as; as long as*, 1, 1.
- quocirca, adv. *wherefore, on which account*, 4, 14; 7, 23, etc.
- quocum, for cum quo, *with whom*.
- quod, adv. *because, that, in that, the fact that, whereas; as far as*, 27, 103; *quod si, but if*, 7, 23; 9, 29; 10, 34.
- quomodo, adv. *in which way; in what a way!* 2, 9.
- quondam, adv. (1) *formerly*, (2) *hereafter; at some time other than the present*.
- quoniam, adv. *since*, 4, 16, etc.
- quoque, adv. *also*.
- quoquo, adv. *whithersoever*.

- quorsum, *to what end?* 12, 42. (quo. versum)
- quot, adj. indeclin. *how many?* 17, 62; *as many as*.
- quum, see cum.
- rapax, -ācis, adj. *prone to snatch or to appropriate, greedy*; rapacior, 14, 50.
- rarus, -a, -um, adj. *at wide intervals, rare*, 18, 64.
- ratio, -onis, f. *reason; method*, 8, 26; *plan; terms*, 27, 101; *theory*, 15, 52; *a reckoning, balance*, 16, 58; *deliberate precaution*, 24, 89.
- reapse, adv. *really, in reality*, 13, 47. (re. eapse=ipsa)
- recens, -entis, adj. *fresh, recent*, 12, 41.
- recipio, -ēre, -ēpi, -eptum, 3 v. a. *to take, to receive, to take in return, to accept*, 8, 26, etc.
- recordatio, -onis, f. *recollection, a recalling to mind*, 4, 15; 27, 104.
- recte, adj. *rightly*, 2, 8, etc.
- rectus, -a, -um, adj. *right*.
- refuso, -are, -avi, -atum, 1 v. a. *to refuse*, 10, 35.
- redāmo, -are, -avi, -atum, 1 v. a. *to love in return*, 14, 49.
- reddo, -ēre, reddidi, -itum, 3 v. a. *to give back, to return, to repay*, 8, 26, etc.
- redeo, -ire, -ivi or īi, -itum, 4 v. n. *to go back, to return*.
- rēditus, -ūs, m. *a return*, 4, 13.
- redisco, -ēre, -uxi, -uctum, 3 v. a. *to lead back, to bring back, to escort home*, 3, 13.

- redundo**, -are, -avi, -atum, 1
v. n. to overflow, to flood,
to spread, 21, 76.
- refero**, -rre, rettūli, relātum, 3
v. a. to bring back, to refer,
9, 32; gratiam referre, 15,
53, to make a return.
- rēfert**, -rre, -tulit, v. n. im.
pers. it is to one's interest,
it makes a difference; quid
refert, what difference does
it make? 8, 26.
- reficio**, -ēre, -ēci, -ectum, 3 v.
a. to remake, to re-elect, 25,
96.
- regno**, -are, -avi, -atum, 1 v. n.
to reign; to possess sovereign
power, 12, 40.
- regnum**, -i, n. royal power,
11, 36, etc.
- religio**, -onis, f. religion, re-
ligious reverence, 25, 98.
- religiōsus**, -a, -um, adj. pious,
reverential, reverent, 2, 13.
- rēliquus**, -a, -um, adj. left,
remaining, rest of, 2, 6.
- remissio**, -onis, f. relaxation,
21, 76.
- remissus**, -a, -um, part. of re-
mitto as adj. relaxed, not
strict; remissior, less un-
bending, 18, 66.
- remitto**, -ēre, -īsi, -issum, 3 v.
a. to relax, to slacken, 13, 45.
- remōveo**, -ēre, -ōvi, -ōtum, 2
v. a. to put aside, to remove,
to withdraw, to exclude, 9,
32, etc.
- remuneratio**, -onis, f. a re-
turn, a repayment, 14, 49.
- repello**, -ēre, reppūli, repul-
sum, 3 v. a. to repel, to re-
but, to repudiate, 18, 65.

- repente**, adv. suddenly, with-
out notice, 22, 85.
- reperio**, -ire, reppēri, reper-
tum, 4 v. a. to find.
- reposco**, -ēre, no perf. or sup.
3 v. a. to demand back, 32.
- reprēhendo**, -ēre, -ndi, -nsum,
3 v. a. to catch at, to criti-
cise, to blame, 16, 59.
- repūdio**, -are, -avi, -atum, 1
v. a. to renounce, 13, 47; 13,
48; to reject, 19, 68; to re-
ject a law, 25, 96.
- repugnanter**, adv. with reluct-
ance, unwillingly, 25, 91.
- repugno**, -are, -avi, -atum, 1
v. n. to be repugnant to, to
militate against, 25, 92.
- requies**, -ētis, requiem, f. re-
pose, rest, 27, 103.
- requiro**, -ēre, -quīsīvi, -quīsī-
tum, 3 v. a. to seek for, to
require, 21, 81.
- res**, -ēi, f. a thing, circum-
stance, affair, fact, business,
4, 15, etc; subject; institu-
tion, 5, 20; practice, 11, 38;
measures, 12, 42; res ficta,
7, 24, fiction; multarum re-
rum usus, 2, 6, manifold or
wide experience; re, 7, 24,
by their action; re, 25, 96,
by its merits.
- resēco**, -are, -cui, -ctum, 1 v.
a. to cut back, to cut deep,
5, 18.
- resisto**, -ēre, -stīti, 3 v. n. to
stand against, to resist, 12,
41.
- respondeo**, -ēre, -ndi, -nsum,
2 v. a. and n. to answer, to
reply, 1, 5; 9, 32, etc.
- respublica**, or res publica,

- republicae, f. *the Republic, the state, the commonwealth, the business of the state, 3, 11, the interests of the state, public affairs, politics, 17, 64, etc.*
- restricto, adv. *narrowly, meanly, 16, 58.*
- retineo, -ere, -nui, tentum, 2 v. a. *to hold back, to retain, to keep, 19, 70, etc.*
- revoco, -are, -avi, -atum, 1 v. a. *to recall; to refer to, regard as affecting, 16, 59.*
- rex, -egis, m. *a king, 19, 70.*
- ritus, -us, m. *form, manner; ritu pecudum, like beasts, 9, 32.*
- rogatio, onis, f. *an asking.*
- rogatus, us, m. *only in abl. sing. in Cic. request, asking, 1, 3.*
- rogo, -are, -avi, -atum, 1 v. a. *to ask, to ask for, 11, 39, etc.*
- rursus or rursum, adv. *again, back, 16, 59, etc. (reversus)*
- rusticatio, -onis, f. *a sojourn in the country, country life, 27, 103.*
- sacerdotium, -i, n. *the office of Priest, Priesthood, membership of the College of Sacerdotes, 25, 96.*
- saeculum, -i, n. *an age, 4, 15.*
- saepe, adv. *often; saepius, 22, 84; too often, 1, 3; saepissime, 8, 26, etc.*
- sal, salis, m. *salt, 19, 67.*
- salus, -utis, f. *safety, salvation, 24, 90.*
- sancio, -ire, -nxi, -nctum, 4 v. a. *to ratify, to pass a law, 12, 40.*
- sanctus, -a, -um, adj. *holy, religious, of pure character, 11, 39.*
- sane, adv. *certainly, by all means, very, 5, 18; 17, 62.*
- sapiens, -ntis, adj. *wise; subs. a sage, a philosopher, 1, 1; 5, 18, etc.*
- sapientia, -ae, f. *wisdom, philosophy, 2, 7, etc.*
- sat and satis, adv. *enough, sufficiently, or as n. subst. followed by gen., enough.*
- satietas, -tatis, f. *satiety, weariness of, 19, 67.*
- saxum, -i, n. *a rock, 13, 48.*
- scelus, -eris, n. *wickedness, crime, 8, 27.*
- scena, -ae, f. *a stage, 26, 97. (σκηνή)*
- scio, -ire, -ivi, -itum, 4 v. a. *to know; haud scio an, 6, 20; 12, 43; 14, 51, I rather think.*
- scitus, -a, -um, adj. *knowing, clever, shrewd, 24, 90.*
- scribo, -ere, -psi, -ptum, 3 v. a. *to write; of book, to dedicate to, address to, 1, 4.*
- se, sui, sibi, se, reflex. pron. of 3rd pers., *himself, herself, itself, themselves.*
- secerno, -ere, secrēvi, secrētum, 3 v. a. *to separate, to distinguish, 25, 95.*
- secum, for cum se, *with himself, etc.*
- secundus, -a, -um, adj. lit. *following; second; prosperous; res secundae, 5, 17, prosperity. (sequor)*

securitas, -tātis, f. *security, freedom from danger or anxiety*, 13, 45, etc.

sēcūs, adv. *differently, otherwise*, 9, 29.

sed, conj. *but*.

sēdeo, -ēre, sēdi, sessum, 2 v. n. *to sit*.

sēmel, adv. *once*, 12, 41.

semper, adv. *always*.

semplternus, -a, -um, adj. *everlasting*, 4, 15, etc.

senātus, -ūs, m. *the senate*, 12, 41.

senectūs, tūtis, f. *old age*, 1, 4.

sēnēx, senis, adj. *old, aged*; as subst. m. *an old man*; comp. adj. *senior*, 1, 1; 23, 88, etc.

sensus, ūs, m. *sensation, sense, feeling*, 3, 2; 4, 14, etc.; *pain*, 3, 12.

sententia, -ae, f. *opinion; sentiment*, 1, 3; *feelings, ideas; chief points of discussion*, 1, 3; *decision*, 16, 56.

sentio, -īre, -nsi, -nsum, 4 v. a. *to feel, to perceive, to think, be of opinion*, 5, 17, etc.

septem, num. adj. indeclin. *seven*.

sequor, -i, sēcūtus, 3 dep. v. a. *to follow, to pursue*.

sermo, -onis, m. *a discourse, speech, conversation; subject of talk*, 1, 2; *discussion, dialogue; use of language*, 6, 21.

sēro, adv. *late*, 3, 11.

serpo, -ēre, -psi, -ptum, 3 v. n. *to creep, to spread gradually*, 12, 41; 23, 87.

sērus, -a, -um, adj. *late, too late*.

servio, -īre, -ivi or -ii, ītum, 4 v. n. *to be a slave, to be subservient to, with dat.* 22, 82.

servitūs, -tūtis, f. *slavery, servitude*, 12, 42.

servo, -are, -avi, -atum, 1 v. a. *to preserve, to keep*, 7, 25.

seu, see **sive**.

sēvēritas, -tātis, f. *severity, harshness, austerity, seriousness*, 18, 66.

sēvērus, -a, -um, *severe, strict*, 25, 95.

si, conj. *if; sin, but if*.

sic, adv. *so, thus, in such a way*.

sicut, adv. *just as, as*.

sidus, -ēris, n. *a constellation*, 23, 88.

significatio, -onis, f. *an indicating, a making evident, evidence, intimation*, 9, 32; 14, 48.

signum, -i, n. *a sign, a mark*, 17, 62.

silvestris, -e, adj. *covered with forest, woody*, 19, 68.

similis, -e, adj. *like, similar*, with gen. or dat., 22, 82, etc.

similitudo, -Inis, f. *likeness, similarity, comparison*, 10, 33; 14, 50, etc.

simplex, -īcis, adj. *simple, simple minded, frank, open*, 18, 65.

simul, adv. *at the same time, together*.

simulatio, -onis, f. *simulation, pretence, affectation*, 8, 26.

simulo, -are, -avi, -atum, 1 v. a. *to pretend, to counterfeit*, 8, 26; 18, 65, etc.

- sin**, *but if*, 4, 14.
sincērus, -a, -um, adj. *sincere, without affectation*, 25, 95.
sine, prep. with abl., *without*.
singuli, -ae, -a, distrib. num. adj. *one each*, 6, 22.
sino, -ěre, sīvi, sītum, 3 v. a. *to allow*.
siquidem, conj. *if indeed*.
sive or seu, conj. *whether, or if*.
socer, -ěri, m. *a father-in-law*, 1, 1, etc.
societas, -ātis, f. *alliance, connection, union, communication, association with*, 5, 19; 17, 64, etc.
socius, -i, m. *an ally, 3, 12; a companion*.
sol, solis, m. *the sun*, 13, 46.
solātium, -i, n. *consolation*, 3, 10; 27, 104.
soleo, -ěre, sōlītus, 2 v. n. *to be wont, to be accustomed*.
sōlitarius, -a, -um, adj. *solitary, isolated*, 22, 83.
sōlitūdo, -īnis, f. *solitude*, 23, 87.
sollicitus, -a, -um, adj. *anxious, careful*, 13, 45, etc.
sōlum, adv. *only*.
sōlus, -a, -um, gen. solius, adj. *alone*.
sordidus, -a, -um, adj. *sordid, mean*, 17, 63.
soror, -ōris, f. *a sister*.
spatiūm, -i, n. *a space; a race-course; the right course*, 12, 40.
species, -ēi, f. *appearance*, 13, 47.
specto, -are, -avi, -atum, 1 v. a. *to look at, to examine*, 5, 18; **spectatus**, -a, -um,
proved, tried, of established reputation, 2, 9.
sperno, -ěre, sprēvi, sprētum, 3 v. a. *to despise*.
spero, -are, -avi, -atum, 1 v. a. *to hope, to hope for*, 4, 15, etc.
spes, -ei, f. *hope, expectation*, 2, 11, etc.
splendidus, -a, -um, adj. *splendid*, 6, 22.
stābilis, -e, adj. *firm, stable, lasting, steady*, 7, 23, etc.
stabilitas, -tātis, f. *stability, firmness*, 18, 65, etc.
statim, adv. *immediately*, 21, 76.
statuo, -ěre, -ūi, -ūtum, 3 v. a. *to settle, to determine*, 11, 38, etc.
stirps, -rpis, f. *a stock, a race*, 19, 70.
sto, stare, stēti, stātum, 1 v. n. *to stand, to stand up*, 7, 24; *to be permanent*, 7, 23.
studeo, -ěre, -ui, 2 v. n. *to study, to pay attention, to make it one's study*, 1, 1.
studiōse, adv. *diligently, eagerly*, 26, 99.
studiōsus, -a, -um, adj. *studious, eager, fond of*, 20, 74.
studium, -i, n. *study, pursuit; pleasure*, 2, 6, etc.; *eagerness, desire*, 8, 26; *zeal; devotion to, fondness for; tastes*, 20, 74; *personal affection*, 9, 29, etc.
stultus, -a, -um, adj. *foolish*, 26, 99; comp. **stultior**, 15, 55.
suadeo, -ěre, -asi, -asum, 2 v.

- a. to advise, to persuade, 13, 44.
suavis, -e, adj. pleasant to the smell, pleasant, sweet, 19, 67.
suavitas, -tātis, f. pleasantness, sweetness, suavity, 18, 66.
sub, prep. with acc. and abl. under; of time, just before.
subdifficilis, -e, adj. somewhat difficult, 19, 67.
subeo, -ire, -ii, -itum, 4 v. n. and a. to come or go under; to undergo; risk, 24, 88.
sūbito, adv. suddenly, without preparation, 5, 17, etc.
sublēvo, -are, -avi, -atum, 1 v. a. to sustain, 24, 88.
submitto, -ěre, -īsi, -issum, 3 v. a. to lower; s. se, to descend, 20, 72.
subterfūgio, -ěre, -ūgi, 3 v. a. to avoid, to escape, 10, 35; 20, 72.
subtilius, adv. comp. of subtiliter, somewhat minutely, more exactly or minutely, 2, 7; 5, 17.
suffrāgium, -i, n. a vote, 25, 96.
sui, se, sibi, reflex. pron. of 3rd pers. him, her, them -selves.
sum, es, est, esse, fui, futurus, v. n. to be, to exist.
summus, -a, -um, adj. superl. of superus, highest, most excellent, 2, 8, etc., most complete, 6, 20; last; most perfect, fullest, 4, 15; of hope most sanguine.
sumo, -ěre, -mpsi, -mptum, 3 v. a. to take, to assume, 1, 1, etc.

- supellex**, -ectīlis, f. furniture, 15, 55.
super, adv. and prep. with acc. and abl. above, beyond; satis superque, 12, 45, enough and more than enough.
superbia, -ae, f. pride, haughtiness, arrogance, 15, 54.
superbus, -a, -um, adj. proud, haughty, arrogant; egotistic, 14, 50.
supēro, -are, -avi, -atum, 1 v. a. to surpass, to overcome, to excel.
superus, -a, -um, adj. above, higher, upper; di superi or superi, the gods above, 2, 12; comp. superior, higher, superior, 19, 69, etc., former, 6, 20; superl. supremus and summus, see **summus** above.
suppedito, -are, -avi, -atum, 1 v. a. to supply, 23, 87.
supplīcium, -i, n. punishment, 12, 43.
supplīco, -are, -avi, -atum, 1 v. n. to be a suppliant, to utter earnest entreaties, 16, 57.
supra, adv. above, 4, 15; 14, 48.
suscīpio, -ěre, -ēpi, -eptum, 3 v. a. to undertake, 13, 47; to incur, 13, 48, etc.
suspectus, -a, -um, part. of suspicio as adj. suspected, open to suspicion, 15, 52.
suspīcio, -ěre, -exi, -ectum, 3 v. a. to look up at, 9, 32; to suspect, 15, 52.
suspīcio, -onis, f. suspicion, 24, 88.

suspiciōsus, -a, -um, adj., *full of suspicion, suspicious*, 18, 65.

suspīcor, -ari, -atus, 1 dep. v. a. *to suspect*, 3, 12, etc.

sustīneo, -ēre, -ui, -ntum, 2 v. a. *to bear, to put up with, to endure*, 12, 41; *to pull up, to check*, 17, 63.

suus, -a, -um, reflex. poss. pronoun, *his, her, its or their own*; **suo tempore**, 2, 11, *at the earliest date for office*; **sui**, 2, 11, *his friends*.

tabella, -ae, f. *a tablet for voting, ballot*, 12, 41.

talis, -e, adj. *such, of such sort*.

tam, adv. *so much, so*.

tamen, adv. *nevertheless, yet*.

tamquam, adv. *as though, as it were, as*, 1, 3, etc.

tandem, adv. *at length*.

tantum, adv. *so much; just so much, only*, 5, 17; **tantum ut**, 13, 48, *so much as to*.

tantus, -a, -um, adj. *so great, so much; tanti, of such value; tanti fecisset, had esteemed so highly*, 11, 37; 15, 56.

tecum, for *cum te, with thee*.

tego, -ēre, *taxi, -ctum*, 3 v. a. *to cover, to protect*, 12, 43.

telum, -i, n. *a weapon*, 17, 61.

temeritas, -tatis, f. *audacity, rashness, infatuation*, 11, 37; *chance, accident*, 6, 20.

temperantia, -ae, f. *bodily temperance, self-control*, 13, 47.

tempto, -are, -avi, -atum, 1 v. a. *to try, to test*, 17, 63.

tempus, -ōris, n. *time*, 8, 26, etc., *the proper time*, 2, 11, etc.; **temporis causā**, 8, 26, *to serve the interests of the moment*.

teneo, -ēre, -ui, -ntum, 2 v. a. *to hold, to hold fast to*, 18, 65.

tener, -ēra, -ērum, adj. *tender*, 13, 48; *young*, 19, 67.

tenuis, e, adj. *thin, slender, poor, meagre*, 23, 86.

terminus, -i, m. *properly boundary line, boundary stone; a limit, a definition*, 15, 56.

terra, -ae, f. *the earth, a land*.

tertius, -a, -um, num. adj. *third*.

testimonium, -i, n. *a testimony, evidence*, 26, 98.

toga, -ae, f. *a toga, the Roman's outer garment*.

tolerābilis, -e, adj. *tolerable, that can be borne*, 21, 78, etc.

tollo, -ēre, *sustuli, sublatum*, 3 v. a. *to raise up; to remove; to sweep away, to destroy, to eliminate*, 5, 19, etc.

tortuōsus, -a, -um, adj. *intricate, tortuous*, 18, 65.

tot, indeclin. adj. *so many*.

totus, -a, -um, gen. *totius*, adj. *whole, entire*.

tractābilis, -e, adj. *easily handled, tractable, gentle*, 13, 48.

tracto, -are, -avi, -atum, 1 v. a. *to handle, to treat of, to discuss*, 18, 65, etc.

trado, -ēre, -didi, -ditum, 3 v.

- a. to hand over, to give up, 23, 86.
traho, -ēre, traxi, tractum, 3 v. a. to draw, to drag.
tranquillitas, -tātis, f. tranquillity, peace, 22, 84.
transfero, -rre, -tūli, -lātum, 3 v. a. to transfer, 21, 80, etc.
tres, tria, gen. trium, num. adj. three.
tribunatus, -ūs, m. Tribune-ship, 12, 41.
tribunus, -i, m. a Tribune, 1, 2, etc.
tribuo, -ēre, -ui, -utum, 3 v. a. to give, to attribute, to assign to, to bestow upon, 2, 6; 27, 103.
triduum, -i, n. a space of three days, 4, 14.
tristitia, -ae, f. gloom, sadness, gloominess of temper, 18, 66.
truncus, -i, m. a trunk of a tree, 13, 48.
tu, gen. tui, pers. pron. thou.
tueor, -ēri, tuitus, 2 dep. v. a. to protect, 14, 50.
tum, adv., at that time, then, then too, moreover; tum... tum, at one time...at another.
tunc, adv. at that time, then.
turpis, -e, adj. base, disgraceful, 12, 40, etc.
turpitudo, -inis, f. disgrace, 17, 61.
tuus, a, um, adj. thy, your; tui, your friends or relations.
tyrannus, -i, m. a tyrant, 15, 52; 24, 89.
ubi, adv. where, when; where-in; how, 14, 51.

- ullus**, -a, -um, gen. ullius, adj. any, 15, 52, etc.
ultra, adv. in an outward direction, beyond, on the further side; actually, of one's own act; **ultra et citro**, in every direction, 22, 85.
unā, adv. together, 11, 38; along with him, 1, 2; **una cum**, 10, 33; 27, 104, together with.
universus, -a, um, adj. whole, entire, 14, 51.
unquam, adv. at any time, ever.
unus, -a, -um, gen. unīus, num. adj. one; the one, alone, only; **omnes ad unum**, 23, 86, all to a man; **in uno quoque**, 25, 92, in each separate person; **unum praestantissimum**, 1, 1, by far the most eminent.
urbs, urbis, f. a city; the city Rome.
uspiam, adv. somewhere, 23, 87.
usque, adv. all the way, right on; ever; usque ad, 10, 33, right up to.
usurpo, -are, -avi, -atum, 1 v. a. prop. to seize on for use; to constantly practise; to perform; to enjoy, cherish, dwell on, 8, 28.
usus, -ūs, m. use, intercourse, 9, 29, etc., experience, 2, 6, etc.; familiarity, society, friendship, 9, 32, etc.
ut, conj. in order that, that, so that; on condition that, 15, 52; with this limitation that, 17, 61; adv. when,

- how, as; ut facile, how easily!* 25, 96.
- uter**, -tra, -trum, gen. utrius, adj. *whether or which of the two.*
- uterque**, -traque, -trumque, gen. utriusque, adj. *each or both of two.*
- utilitas**, -tatis, f. *usefulness, advantage, expediency*, 8, 26, etc.; *interests*, 20, 75; **communem utilitatem**, 5, 18, *ordinary practice.*
- utor**, -i, usus, 3 dep. v. n. with abl. *to use, to employ, adopt*, 6, 22, etc.; *to enjoy*, 17, 63; *to associate with, be intimate with*, 1, 2, etc.; **utendum**, 17, 61.
- utrum**, adv. introd. first part. of disj. question, *if, whether*, 8, 26.
- uxorius**, -a, -um, adj. *connected with or belonging to a wife, matrimonial*, 10, 34.
- vaco**, -are, -avi, -atum, 1 v. n. *to be without, to be free from*, 24, 90.
- valeo**, -ere, -ui, itum, 2 v. n. *to be strong*, 7, 23, etc.; *to avail*, 13, 44; *to be in good health*, 2, 8; *to have influence*, 4, 13, etc.; *to be of weight*, 2, 13; *to have weight*, 26, 99; **valere ad**, 16, 60, *to have the effect of.*
- valetudo**, -inis, f. *health, the state of health*, 2, 8.
- vana**, -ta, -trum, gen. vanus, -a, -um, adj. *empty, vain.*
- vārius**, -a, -um, adj. *various, varied, changing*, 24, 88, etc.
- vas**, vāsis, n. *a vessel; vasa, plate*, 15, 55.
- vaticinor**, -ari, -atus, 1 dep. v. n. *to utter in inspired verse, to proclaim*, 7, 24.
- ve, enclitic conj. *or.*
- vehementer**, adv. *vehemently*; comp. **vehementius**, 16, 57.
- vel**, conj. *or; or rather*, 12, 40; **vel...vel**, *either...or; as* adv. *even.*
- vendibilis**, -e, adj. *saleable, venal; plausible, popular*, 25, 96.
- venditatio**, -onis, f. *self-gloration, puffing*, 23, 86.
- vēnēnum**, -i, n. *poison*, 24, 89.
- vēnia**, -ae, f. *pardon, indulgence*, 17, 61.
- vēnio**, -ire, vēni, ventum, 4 v. n. *to come.*
- vēnor**, -ari, -atus, 1 dep. v. n. *to hunt*, 20, 74.
- verbum**, -i, n. *a word.*
- vēre**, adv. *truly, with truth*, 2, 8, etc.
- vērēcundia**, -ae, f. *modesty, respect*, 22, 82.
- vēreor**, -ēri, -itus, 2 dep. v. a. *to fear, to respect*, 4, 14, etc.
- vēritas**, -tatis, f. *truthfulness, sincerity*, 24, 89; 25, 92; *true speech, the truth*, 24, 90; *genuineness*, 26, 97.
- vero**, adv. *truly, indeed*, 12, 42; *however*, 9, 32.
- verso**, -are, -avi, -atum, 1 freq. v. a. *to turn frequently;*

- to treat vexatiously or contemptuously, 26, 99; versari, to abide, be situated, be, 27, 102; versari in, 17, 64, to be engaged in.**
- verto, -ere, -rti, -rsum, 3 v. a. to turn, 6, 22, etc.**
- verum, conj. but, 2, 6.**
- verum, -i, n. the truth, 24, 90; 26, 98.**
- verus, -a, -um, adj. true, real, 6, 22, etc.; comp. verior, 4, 14.**
- vesper, -eri and -eris, m. evening; ad vesperum, at evening, 3, 12.**
- vester, -tra, -trum, poss. pron. yours, 11, 37, etc.**
- vestis, -is, f. clothing, furniture covering, 15, 55.**
- vestitus, -ūs, m. clothing, 14, 49.**
- veto, -are, -tui, -tūtum, 1 v. a. to forbid, 22, 85.**
- vetulus, -a, -uin, adj. old and worn, 19, 67. (dimin. of vetus)**
- vetus, -eris, adj. old, ancient, of long standing, 15, 54, etc.; superl. veterimus, 19, 67.**
- vetustas, -tatis, f. old age, age, 19, 67, etc.**
- vexo, -are, -avi, -atum, 1 v. a. to vex, to harass, to disturb, 11, 37.**
- via, -ae, f. a way, a method, a path.**
- vicissim, adv. in turns, in his turn, mutually, 8, 26; 27, 100.**
- vicissitudo, -inis, f. interchange, 14, 49.**
- victus, -ūs, m. food, manner of life, style of living, 27, 103; fare, 23, 86.**
- video, -ere, vidi, visum, 2 v. a. to see; pass. to seem.**
- vigeo, -ere, -ui, 2 v. n. to flourish, to display activity, 14, 51.**
- viginti, indecl. num. adj. twenty, 12, 42.**
- vinco, -ere, vici, victum, 3 v. a. to conquer, to surpass, to defeat, 15, 55, etc.**
- vinculum, -i, n. a chain, a bond, 4, 14.**
- vindico, -are, -avi, -atum, 1 v. a. to punish, 12, 43.**
- vinum, i, n. wine.**
- viōlo, -are, -avi, -atum, 1 v. a. to violate, to wrong; aliquid esse violatum, 18, 65, that some offence haē been committed.**
- vir, viri, m. a man; optimi viri, 10, 33, most excellent Sirs.**
- viridis, -e, adj. green.**
- viriditas, -tatis, f. greenness, freshness, 3, 11.**
- virilis, -e, adj. manly, 1, 1.**
- virtūs, -tūtis, f. virtue; courage, excellence.**
- virus, -i, n. poison, venom, 23, 87.**
- vis, no gen. sing. acc. vim, abl. vi, plur. vires, -ium, f. force, power, essence, 4, 15; in sing. often violence, in plur. strength.**
- visum, -i, n. a vision, 4, 14.**
- vita, -ae, f. life.**
- vitālis, -e, adj. of life, vital; vita vitalis, real life, 6, 22.**
- vitiōsus, -a, -um, adj. faulty, vicious, 25, 92.**

vitium, -i, n. *a vice, a fault, a wrong,* 11, 38; 25, 91, etc.

vitūpēro, -are, -avi, -atum, 1
v. a. *to blame,* 23, 86.

vivo, -ěre, -xi, -ctum, 3 v. n.
to be alive, to live.

vivum, -i, n. *the quick,* 5, 18.

vix, adv. *scarcely,* 4, 15, etc.

voco, -are, -avi, -atum, 1 v. a.
to call; vocare ad calculos,
16, 58, *to reduce to a question of figures.*

volo, velle, volui, 3 v. a. and n. irreg. *to wish, to be willing; to argue for, to hold,* 9, 29.

vōlūcer, -cris, -cre, adj. *winged,* 21, 80.

voluntarius, -a, -um, adj. *voluntary, spontaneous,* 8, 26.

voluntas, -tātis, f. *wish, will, taste, inclination, feeling,* 4, 15; 16, 58.

voluptas, -tātis, f. *pleasure, especially sensual pleasure,* 6. 20.

vos, plur. of tu, you.

vox, vōcis, f. *a voice, a saying, expression, utterance, words,* 11, 37; 16, 59, etc.

vulgāris, -e, adj. *common, vulgar,* 6, 22; 21, 76.

vulgaris, -i, n. rarely m. *the common people,* 2, 6, etc.

vultus, -ūs, m. *expression, countenance, face, look.*

BIOGRAPHICAL INDEX AND NAMES OF PLACES.

AEMILIUS, § 39.

Quintus Aemilius Papus was Consul in b.c. 282 and 278, and Censor in b.c. 275. In both of his Consulships and in his Censorship his colleague was Caius Fabricius Luscinus. The only thing recorded of him is that he commanded with success in the war with the Boians in his first Consulship.

AFRICANUS, see SCIPIO.

AGRIGENTINUS, § 24.

Empedocles of Agrigentum. The year of his birth is unknown, but he flourished about b.c. 440—50. It is related that he threw himself down the crater of Aetna, that the manner of his death being unknown it might be believed that he had passed to the gods; but that one of his brazen sandals being thrown up in an eruption betrayed him. His philosophical teaching was conveyed in verse and dealt, among other things, with Cosmogony or the Origin of the Universe, which he derived from four elements, earth, water, fire, air. In the text the doctrine referred to as his is that 'Love is the creative power'.

ANDRIA, § 89.

'The Andrian Girl', a title of a play of Terence, for whom see TERENTIANUS.

ANNIBAL, § 28.

Hannibal the famous Carthaginian general. He was the son of Hamilcar Barca, and was born in or about the year b.c. 247. He was made general of the Carthaginian forces in Spain b.c. 221, and led his army over the Alps into Italy in 218 b.c. He conquered the Romans in the battles of Ticinus, Trebia, lake Thrasymene, and Cannae, and remained in Italy until b.c. 203, when he was recalled to Africa to resist Scipio, and was defeated by him at Zama (b.c. 202). He remained at Carthage till b.c. 193; in which year he fled, to avoid the demand of the Romans for his surrender, to the court of king Antiochus at Ephesus. In b.c. 190, after the defeat of Antiochus at Magnesia, he fled once more to Prusias, king of Bithynia,

for whom he commanded in a sea fight against Eumenes. The Romans demanded his surrender from Prusias, and to avoid being given up he poisoned himself at Libyssa. The exact year is doubtful, but it seems probable that it was in B.C. 183.

Apollo, § 7, § 13.

Son of Jupiter and Latona. Referred to here as the god of prophecy, especially in regard to the Oracle of Delphi.

Archytas, § 88.

A Pythagorean philosopher and mathematician of Tarentum, who flourished about the year B.C. 400. Horace [Od. 1. 28] calls him *maris et terrae numeroque carentis harenæ Mensorem*, from which Ode he has been thought to have been drowned in the Adriatic. A supposed fragment of his work 'On the good and happy Man' is preserved in Stobæus [Flor. 2. 76]. A passage from perhaps the same work is translated in the *de Senect.* §§ 39—41.

Athenæ, § 7, § 87.

ATHENS, the chief town of Attica in Greece. Besides its historic renown, in Cicero's time it was famous for its University, to which many of the young Roman nobility went to complete their education.

Atilius, § 6.

Lucius Atilius (or Acilius), a Roman jurist, who according to Pomponius (§ 38) was the first person to be called *Sapiens*, lived about the middle of the second century B.C.

Atticus, § 2.

Titus Pomponius took the surname of *Atticus* from his long residence in Athens and his liberal benefactions to that town. According to Cornelius Nepos he died on the last day of March B.C. 32 at the age of 77. He was thus born in B.C. 109, nearly three years before Cicero, with whom he was at school. He was possessed of great wealth and a great love for learning and a retired life. He never sought or accepted any official position or took any active part in politics; but he preserved the friendship of men of all parties and was harmed by none. Thus his safety was respected by Sulla, though he was a close friend of the younger Marius. Again in the Civil Wars of Pompey and Caesar he continued to be intimate with men of both sides; and while helping Pompey and Cicero with money and advice he was treated honourably by Caesar, and afterwards by Antony and Augustus. He is best known now by the letters which he received from Cicero and preserved. Their friendship was so close that up to the last year of his life

Cicero constantly corresponded with him, sometimes twice in the day. Among other works Atticus wrote a history of Cicero's Consulship in Greek.

BIAS, § 59.

Son of Teutamos, a native of Priene in Ionia, and one of the 'Seven Wise Men' of Greece. The maxims attributed to him, like those attributed to the other six, are examples of practical shrewdness and common sense (*φρόνησις*), such as: 'Be not swift to speak, for repentance will follow'; 'cultivate good sense'; 'listen to many things, speak only in season'; 'be slow to begin, but persistent when you have begun'. Some of his sayings were somewhat cynical and cautious, such as: 'most men are bad'; 'of the gods say only that they are gods'; as also the particular saying attributed to him in the text (*φιλεῖν ως μισήσοντα*), which is not in the list given by Stobaeus [Flor. 2. 79]. He is said to have flourished in the sixth century B.C.

BLOSSIUS, § 37.

Caius Blossius, whom Plutarch [T. Gracch. 8] calls 'The philosopher', stating that he was a disciple of the Stoic Antipater of Tarsus. He seems to have been one of the most eager partisans of Gracchus [ib. 17]; after whose death, being summoned before the commissioners appointed to try the followers of Gracchus, and having made the answers detailed in the text, he fled to Aristonicus of Pergamus, who was then trying to wrest by war from the Romans the kingdom of Pergamus which his uncle Attalus III. had left to them. On the defeat of Aristonicus (B.C. 130) Blossius committed suicide.

BRUTUS, § 7.

Decius Junius Brutus, son of Marcus, was Consul with P. Cornelius Scipio Nasica (Serapio) in B.C. 138. In his Consulship he established the colony of Valentia in Spain, and in B.C. 137 revenged the defeat of the Consul Mancinus by thoroughly subjugating Lusitania (Portugal) and taking 30 of its strong towns. In the next year he subdued the Gallaeci, or Callaici, in Hispania Tarraconensis (on the Douro), and was allowed a triumph over both these peoples. Hence he took the cognomen of *Callaicus* [Liv. Epit. 55, 56]. He was a friend and patron of the poet Accius [Cic. Br. 28], and from Cicero [ad Att. 12. 22] we learn that his mother's name was Clodia.

CAPITOLIUM, § 37.

The buildings, consisting of the Arx and the Temple of Jupiter, and the open space on the Mons Capitolinus,

CARBO, §§ 39 and 41 and 96.

Caius Papirius Carbo, born about b.c. 164, died b.c. 119, was a strong partisan of Tiberius Gracchus; and after the latter's death was nominated as one of three commissioners for carrying out the Sempronian land-law. He was tribune in b.c. 131 and was suspected of being concerned in the murder of Scipio. It was he who publicly demanded of Scipio his sentiments as to the murder of Tiberius Gracchus [Paterc. 2. 14]. His 'ballot' bill is mentioned by Cicero in the *de leg.* 3. 16. 35. He was Consul in b.c. 120, and leaving the popular party defended the murder of Caius Gracchus [*de Orat.* 2. 25. 106]. He appears to have been an orator of considerable merit, and had, Cicero says, something *profluens et canorum* in his style [*de Or.* 3. 7. 28].

CASSIA LEX, § 41.

The *Agrarian law* proposed by Spurius Cassius in b.c. 486, in order to divide the lands taken from the Hernici among the citizens and Latini [Livy, 2. 41]. See next article.

CASSIUS, §§ 28, 36.

Spurius Cassius Vecellinus was a Patrician, and had done good service to the State in the wars with the Sabines. Being Consul in b.c. 502 he seized Pometia and was allowed a triumph, and in consequence was elected Consul a second time in b.c. 493, and a third time in b.c. 486. It was in this last Consulship that he proposed the famous law which cost him his life. His proposal was to divide certain lands of the Hernici into three parts, one third to be restored to the Hernici, one third to be divided among the Plebs, and the remaining third among the Latins. All parties were offended by this: the Patricians, because the Senate had always assumed the right of apportioning land and many of them had occupied portions of the lands; the richer Plebeians, because they too had occupied parts of the land; and the poorer citizens, because they objected to sharing with the Latini. According to Livy [2. 41] he was at the expiration of his Consulship accused by his colleague Proculus Verginius of *perduellio*, or *regni affectandi*, and put to death; others relate that he was put to death by his own father after trial in a domestic tribunal. See Mommsen, *Rn. H.*, Vol. I. p. 228, ed. 1880.

CATO, § 39.

Caius Porcius Cato, grandson of Cato the Censor, and son of Cato Licinianus, by Aemilia, the sister of Africanus. He was Consul in b.c. 114 and afterwards Proconsul in Macedonia.

Here he seems to have been guilty of the usual peculation and extortion, for which he was condemned and fined. He served as a *legatus* in the Jugurthine war, and seems to have been guilty of treason; fearing to be condemned for this he retired to Tarraco, and became a citizen of that town [pro Balb. 11].

CATO, §§ 4, 5, 9, 76, 90.

Marcus Porcius Cato Censorius was born at Tusculum, where his family had for many generations been in a respectable position, though he was the first of them to obtain office at Rome. He was born in or about b.c. 235 and died in b.c. 149. He served in the army in the early years of Hannibal's invasion, and under Scipio in Sicily. In b.c. 199 he was Aedile; in b.c. 198 Praetor, drawing as his province Sardinia; in b.c. 195 Consul, during which office he served in Spain. In these offices he established a high character for uprightness and strictness, as well as for military ability. In b.c. 184 he was Censor, and the severity with which he executed this office obtained him the cognomen (not officially assumed apparently) of *Censorius* or the *Censor*. By his first wife Licinia he had one son, whose loss is alluded to in § 9 of the text. Plutarch [ch. 24] thus speaks of this loss. 'His elder son died while Praetor' (really while Praetor-designate in b.c. 152), 'and Cato often mentions him in his writings as having 'acted like a man of courage. Yet he is said to have borne his 'loss gently and philosophically, and to have been no less keen 'in public business for it'. Cato wrote a considerable number of books, but only one *de re rustica* has come down to us in anything like a complete form.

Life by Cornelius Nepos and Plutarch.

CORIOLANUS, §§ 36 and 42.

Caius Marcius, the hero of one of the most popular legends in the early history of Rome, obtained the cognomen *Coriolanus* from his victory over *Corioli*, according to the common chronology in b.c. 493. Being a strenuous opponent of the Plebs, and resisting the authority of the Tribunes, he was accused of treason and, not appearing, was condemned. He went to the Volsci in his exile, with whom he advanced to attack Rome, from which he was deterred by his mother's intreaties. Livy 2. 33—40. *Life* by Plutarch.

CORUNCANIUS, §§ 18 and 39.

Titus Coruncanius, a jurist, was Consul in b.c. 280. His chief fame rests on his profound knowledge of law, which he publicly taught, and for his skill in which he received like other

jurists the title of Sapiens. But he achieved military successes also in his Consulship sufficient to gain him a triumph. In b.c. 254 he was created Pontifex Maximus, and died a few years afterwards. He is often referred to by Cicero as an authority on jurisprudence, e.g. *de Or. 3. 33.*

CRASSUS, § 96.

Caius Licinius Crassus, the author of the proposed reform in the mode of filling up vacancies in the Colleges of the Pontifices, was Tribune of the Plebs in b.c. 145. Cicero's statement that he was the first in speaking to turn towards the Forum is confirmed by Varro, though Plutarch says that Caius Gracchus was the first to do so.

CUMANUS, § 37.

Of Cumae, the most ancient Greek colony on the coast of Campania. See *Blossius*.

CURIUS, §§ 18, 28 and 39.

Manius Curius Dentatus, Consul in b.c. 290, 275, and 274. In his first Consulship he obtained a triumph for victories over the Samnites and Sabines; in his third he conquered Pyrrhus at the battle of Beneventum, for which he seems to have celebrated another triumph [*pro Mur. § 31*]. He is often mentioned by Cicero as a friend of Coruncanus and Fabricius, and by Horace in conjunction with Fabricius as a type of the old-fashioned frugal Roman—*incomptis Curium capillis*, *Od. 1. 12. 41*. After his victory over Pyrrhus he returned to his farm and lived a retired life, though he was Censor in b.c. 272. His saying that he 'preferred ruling over the wealthy to possessing wealth himself' is often quoted, *de Sen. 16, 55.*

ENNIUS, §§ 22 and 64.

Quintus Ennius was born at Rudiae in Calabria b.c. 239. This village was near Brundusium and was partly inhabited by Greeks; and Ennius therefore was possessed of a knowledge of Greek. In b.c. 203—2 he was serving in the Roman army in Sardinia, and there Cato is said to have met him and brought him to Rome, where he taught Greek and translated Greek plays for the stage. His chief work however was a poem in Latin Hexameters called 'Annales', a history of Rome from the time of Aeneas down to his own age. Vergil and other Roman poets constantly use expressions, and even whole lines, from his works. He died b.c. 169—8.

EPICLERUS, § 99.

'The Heiress', the title of a play of Menander, translated by Caecilius Statius.

FABRICIUS, §§ 18, 28 and 39.

Caius Fabricius Luscinus was Consul in b.c. 282 and 278. In b.c. 280 he was sent to Tarentum on a mission to Pyrrhus for exchange of prisoners; where the King vainly sought to corrupt him with bribes or terrify him with the sight of his elephants. In b.c. 279 he was a legate in the army which Pyrrhus defeated at such a ruinous cost at Asculum; and next year (b.c. 278), being Consul, he subdued all Southern Italy while Pyrrhus was in Sicily. Like Curius he was regarded as a type of the old-fashioned frugal Roman, living on the cultivation of his farm when not engaged in the service of the State. His action too in sending back to Pyrrhus the traitor, who had offered to poison the King, is often quoted as a signal instance of Roman honour. See also AEMILIUS.

FANNIUS, § 3 and *passim*.

Caius Fannius Strabo, the son-in-law of Laelius, appears to have been born about b.c. 160—159, as he was of Quaestorian age (i.e. 31) in b.c. 129 [Cic. *de Rep.* 1. 12]. His father had served with distinction both in Spain and Africa, and [b.c. 146] was the first to mount the wall of Carthage at its capture [Plut. *Tib. Gracchus* 4]. He was the author of a history of his own times, of which nothing is known beyond some mentions of it in Cicero, e.g. in *Brut.* § 81. It is said to have contained some speeches of Metellus against Gracchus. His history, Cicero says, was *non ineleganter scripta...neque nimis infans neque perfecte diserta* [*ib.* § 101]. He studied Stoic philosophy under Panaetius. He is also one of the speakers in the *de Republica*.

FURIUS, §§ 14, 21, 69, 101.

Lucius Furius Philus was Consul in b.c. 136. He was an accomplished man, and was accustomed to have round him a number of learned Greeks [*de Orat.* 2, § 154]; and is mentioned by Cicero as possessed of an unusually good Latin style [*Brut.* § 108]. He is also a speaker in the *de Republica*.

GABINIA LEX, § 41.

The ballot law (*lex tabellaria*) introduced by *Aulus Gabinius*, Tribune of the Plebs in b.c. 139.

GALLUS, §§ 9, 21 and 101.

Caius Sulpicius Gallus was Consul in b.c. 166. He was devoted to the study of Greek literature and was an accomplished orator and man of letters [*Brut.* § 78]. Among other things he was deeply versed in astronomy, or astrology, and predicted an eclipse. Cicero [*de Rep.* 1, § 14] tells a story of his explain-

ing a celestial globe (*sphaera*), the only thing Marcellus took from the spoils of Syracuse. One of the same family, Servius Sulpicius, wrote a famous letter [*Fam.* 1. 5] of consolation to Cicero on the loss of his daughter Tullia, and in replying [*Fam.* 1. 6] Cicero refers to the same circumstance in regard to C. Sulpicius Gallus as he mentions in the text, namely the constancy with which he bore the death of his son *Quintus*.

GNATHO, §§ 93 and 94.

A character in Terence's play of the 'Eunuchus'.

GRACCHUS, §§ 36, 37, and 101.

Tiberius and Caius Gracchus were sons of Tiberius Sempronius and Cornelia, born respectively about B.C. 164 and 155. Cornelia was a daughter of the elder Scipio Africanus, and was a very noble and accomplished lady, whose devotion to the training of her children was long famous.

(1) *Tiberius Sempronius Gracchus*, as *Tribunus Plebis* in B.C. 133, proposed and carried the famous land law (*lex Sempronia*) for dividing the *ager publicus* among the poorer citizens and Italians. A board of three men was established to carry out this division. His colleague Octavius vetoed the law, but Gracchus, appealing to the people to vote the deposition of Octavius and receiving their assent, forcibly removed him from his office and secured the passing of the law. This treatment of his colleague gave the *Optimates* an opportunity of impeaching Gracchus for illegal conduct as soon as his year of office was over; and this they threatened to do. In order to protect himself, and to secure the passing of further measures,—such for instance as the distribution of the wealth left to Rome by Attalus among the new landholders to buy the stock and implements,—he sought to be re-elected for the following year. When the day of election came his colleagues interposed their veto. Next day, during a debate in the Senate, Tiberius Gracchus in the course of it raised his hand to his head to signify that he was in danger. His opponents exclaimed that he was asking for a regal crown; and Scipio Nasica called on the Consul to save the State, and on his remaining inactive, summoned the other opponents of Gracchus to arm themselves and pursue him. As he was attempting to escape he fell on the slope of the Capitol and was killed by a blow on the head from a bludgeon. He was born about B.C. 169, one of a large family born to Tib. Sempronius Gracchus and Cornelia, the daughter of P. Scipio Africanus.

(2) *Caius Sempronius Gracchus*, the younger brother of

the above, was Tribune in b.c. 123—122, after serving as Quaestor in Sardinia b.c. 126. In his Tribuneship he carried a number of laws which more than fulfilled the plans of his brother, and in fact amounted almost to a revolution. He not only carried on the Agrarian law of Tiberius, but he secured the possibility of a re-election of a Tribune; and the distribution of grain at a low price among the citizens, which was a kind of Poor law. He also so altered the order of voting that the preponderance of the rich was abolished; and by planting colonies in Italy and beyond the sea he endeavoured to secure for the poor a means of obtaining a prosperity which they despaired of at home. He further weakened the powers of the Senate by ordaining that the *judices*, who tried offenders, should no longer be taken from the Senators but from the *Equites*, who were the rich middle class at Rome. Caius was re-elected to a second year of office, and towards the end of this second year he proposed to give the citizenship to the Latins, and the Latin privileges to the other Italians. This was unpopular both with the nobles and the mob, who were jealous of sharing their privileges with those outside Rome. The *Optimates* proceeded by a very cunning device; they induced one of the Tribunes—Marcus Livius Drusus—to propose measures much more popular than those of Gracchus. By this means the people were induced not to re-elect Gracchus as Tribune for the next year b.c. 121. On the first of January in that year Lucius Opimius, a great enemy of Gracchus, became Consul. Gracchus was engaged in establishing a colony at Carthage to be called Junonia, and a law was proposed to prohibit it. Gracchus with his friends came to vote against the law; and one of his followers resenting an insult offered to Gracchus drew his sword and killed an attendant of the Consul. The Senate affected to consider that Gracchus was in a state of revolt, and set a price on his head. The next day Gracchus attempted to escape, but after reaching the Grove of the Furies, in the suburb of Janiculum, he ordered his slave to kill him, who having done so then killed himself. *Lives* of both brothers by Plutarch; Velleius Pat. 2. 2—7; Livy, *Epit.* 58—60.

GRAECIA, §§ 6, 42 and 45. Greece.

Either a geographical expression, or as representing a body of philosophers.

MAGNA GRAECIA, § 13.

The Greek colonies on the coast of Italy.

GRAECUS, §§ 17, 24. Greek.

ITALIA, § 28. Italy.

LAELIUS, §§ 1, 2, 3, 4, etc.

Caius Laelius Sapiens, the younger, the chief speaker in this dialogue, and from whom it takes its name. His famous friendship with P. Cornelius Scipio supplied Cicero with a reason for thus putting a dissertation on friendship into his mouth, which he aptly represents as delivered a short time after that friendship had been abruptly terminated by Scipio's death. His title, or cognomen, of Sapiens was acquired, as in the case of others, from his skill as a jurist; and his great reputation as a statesman helped to make it looked upon as peculiarly applicable. He was born in b.c. 186: in b.c. 148 commanded as Praetor in a campaign in Lusitania against Viriathus [*de Off.* 2. 11. 40]; and was Consul in b.c. 140. But though he took a leading part in politics, especially in opposition to the party of Gracchus, it was as a philosopher, jurist, and man of letters that he was chiefly known, and especially as a cultivator of Greek literature. Cicero speaks of him as cheerful [*de Off.* 1, § 108], even tempered [*de Off.* 1, § 90], and virtuous [*pro Arch.* § 16]. As a speaker he thought him the superior of Scipio [*Brut.* § 83] and possessed of an excellent Latin style [*Brut.* § 258, *ad Att.* 7. 10]. His father Caius Laelius had been also a close friend of the elder Africanus, and was an excellent officer.

LAENAS, § 37.

Publius Popilius Laenas was Consul in b.c. 132, and with his colleague Publius Rupilius held an investigation concerning the riot in which Tiberius Gracchus was killed. Upon Caius Gracchus getting a law passed, that those magistrates should be prosecuted who had put a citizen to death without trial, he went into voluntary exile, and on the motion of Caius Gracchus was outlawed (*ei aqua et igni interdictum est*). He was restored by a *rogatio* of Marcus Bestia, a Tribune, in b.c. 120.

LATINI, § 12.

The inhabitants of Latium, who possessed an imperfect citizenship. Applied also to those living elsewhere than Latium, who had the *jus Latinum*.

LUCIUS, see **RUPILIUS** (2).

LUSCINUS, see **FABRICIUS**.

LYCOEDES, § 75.

Lycomedes was the king of the Dolopians in Scyros, who according to Plutarch murdered Theseus by pushing him off a cliff. See *Plut. Thes.* 35. See also under **NEOPTOLEMUS**.

MAELIUS, §§ 28 and 36.

Spurius Maelius, an *Eques* of great wealth, attempted by largesses of corn to relieve the poor at Rome, who were suffering from a famine in b.c. 440—439, and was accordingly accused of aiming at kingly power by the Patricians. *Cincinnatus* was created Dictator, and sent his Master of the Horse to summon Spurius to answer the charge. He sought the protection of his partisans, and appealed to the people; but was followed and slain by *Ahala*. This is *Livy's* story [4. 13—15], which *Cicero* also believed, for he constantly quotes it.

MANCINUS, § 96.

Lucius Hostilius Mancinus, Consul in b.c. 145 with Q. *Fabius Maximus Aemilianus*. In b.c. 148 he served in the Third Punic War, and made himself popular by exhibiting pictures, and other representations, of the campaign against Carthage.

MANILIUS, § 14.

Manius Manilius Nepos, Consul in b.c. 149, had a high reputation as a jurist, and is reputed to be the author of the *leges Manilianae*, which regulated sales and the suits concerning them. In his Consulship he conducted the first campaign of the Third Punic War, and burnt the Carthaginian fleet. He is one of the speakers in the *de Republica*.

MAXIMUS, §§ 69 and 96.

Quintus Fabius Maximus Aemilianus, Consul in b.c. 145, elder brother of *Scipio Aemilianus* (the younger *Africanus*). He served in Macedonia in b.c. 148, and in his province of Spain he conquered *Viriathus* b.c. 144—3. He was a pupil of *Polybius*.

METELLUS, § 77.

Quintus Caecilius Metellus Macedonicus, Consul b.c. 143, is often mentioned by *Cicero* and others as an extraordinary instance of prosperity, in that having been Consul, Censor, and Augur himself, he lived to see three of his four sons Consuls, his fourth son Praetor; and one of them Censor, and honoured with a triumph [*de Fin.* 5, § 82]. He obtained his cognomen of *Macedonicus* for the triumph which was allowed for his victories over *Andriscus*, who pretended to be a son of *Perseus*, the former king of Macedonia. He was Praetor in b.c. 148, and in b.c. 147—6 ruled the Province of Macedonia. *Laelius* calls him *Collega noster* as being one of the College of Augurs.

MINERVA, § 19.

The goddess *Minerva*, daughter of *Jove*, from whose head

she sprang fully armed. She was the goddess of learning, and the name is often used as a synonyme for a man's gift for learning.

MUCIUS, §§ 1 and 5.

Quintus Mucius Scaevola, generally called the Augur, to distinguish him from Scaevola the Pontifex Maximus, was Consul in b.c. 117. He married Laelia a daughter of Caius Laelius. He held the province of Asia as Praetor in b.c. 121, and on his return was prosecuted for extortion (*de repetundis*) by T. Albucius, but was acquitted. He had the reputation of being a most skilful jurist, but does not seem to have written anything. From the first chapter of the *de Am.* he seems to have died between 90 and 80 b.c. He is one of the speakers in the *de Republica*.

MUMMIUS.

(1) § 69. *Lucius Mummius Achaicus* was Consul in b.c. 146: in which year he finished the Achaean war against Diaeus and Critolaus, the leaders of the Achaean league, by the capture and destruction of Corinth; from which town he transferred the works of art to Rome and various towns of Italy. His stipulation with the shippers who contracted to take them across 'that if they were lost they should be replaced by others 'of equal value' has long been a by-word for senselessness; but it was probably a very prudent clause in a necessary insurance: and however impossible of literal fulfilment would cause the shippers to take good care. He was Censor in b.c. 142, and seems to have been an unusually honest and highminded man. His cognomen Achaicus was assumed, as usual by those who were allowed a triumph, from his victory over the Achaean League.

(2) § 101. Sp. Mummius, brother of the preceding; a close friend of Scipio Africanus Minor.

NASICA, § 101.

Publius Cornelius Scipio Nasica Serapio, Consul b.c. 138, and Pontifex Maximus. His cognomen Serapio seems to have been a derisive nick-name, but the point of the satire is not recoverable. He led the attack upon Tiberius Gracchus in which the latter was killed; and to remove him from the consequent detestation of the people the Senate sent him to Asia. Not venturing to return to Rome, he died in exile at Pergamum [*pro Flacc.* § 75].

NEOPTOLEMUS, § 75.

Neoptolemus, who before he went to Troy was called Pyrrhus, was son of Achilles and Deiadameia daughter of Lycomedes. According to the common story, Troy could only

be taken by him and Philoctetes with the arrows of Hercules. He was therefore fetched by Ulysses from Scyros, where he was being brought up by his grandfather, and with Ulysses visited Lemnos and prevailed upon Philoctetes to join them. At the taking of Troy he killed Priam, and had as his share of the spoil Andromache the widow of Hector.

ORESTES, § 24.

Orestes, son of Agamemnon and Clytemnestra, the latter of whom he slew in revenge for his father's murder. The incident referred to in the text occurred on his landing in the Crimea to carry off the image of the Tauric Artemis, where he and Pylades were seized by Thoas the king of the country. He was finally recognised by his sister Iphigenia, supposed to have been long since sacrificed at Aulis.

PACUVIUS, § 24.

Marcus Pacuvius, a nephew of Ennius, was born in b.c. 220 at Brundusium. Being brought to Rome by Ennius he became both a painter and playwright. Most of his plays were tragedies adapted from the Greek. The play referred to in the text was called *Dulorestes* ($\Delta\omega\lambda\omega\rho\epsilon\sigma\tau\eta\varsigma$) and seems to have been modelled on Euripides' *Iphigenia in Tauris*. Died at Tarentum, b.c. 132.

PAPIRIUS, see CARBO.

PAPUS, see AEMILIUS.

PAULLUS, §§ 9 and 101.

Lucius Aemilius Paullus Macedonicus, Consul in b.c. 182 and 168, was the father of Scipio Africanus Minor. He conquered King Perseus of Macedonia at the battle of Pydna in b.c. 168, from which he obtained his cognomen. Besides his sons, who became by adoption Scipio Africanus, and Quintus Fabius Maximus, he had two younger sons, one of whom died five days before his father's triumph and the other three days after it. He was Censor in b.c. 164, and died in b.c. 160.

PERSICUM BELLUM, § 42.

The invasion of Greece by Xerxes in b.c. 480—479, in which the battles of Thermopylae, Artemisium, Salamis, Plataea and Mycale were fought.

PHILUS, see FURIUS.

POMPEIUS, § 77.

Quintus Pompeius, the first of the Pompeii who gained Curule rank, was of obscure origin, but rose, apparently by his eloquence, to the Consulship in b.c. 141. In his Consulship he was guilty of a most disgraceful transaction with the Numantines, having made a treaty with them which on the arrival of his successor he impudently repudiated. Scipio's quarrel with him was on account of his conduct to Laelius in regard to his election to the Consulship. Having told Scipio that he did not

mean to stand against Laelius, he carried on a canvass while the friends of the latter were off their guard.

POMPEIUS, § 2.

Q. Pompeius Rufus, Consul b.c. 88. A champion of the aristocratic party, he was deprived of his consulship after violent riots headed by the Marian partisan, the tribune P. Sulpicius Rufus (q. v.). He took refuge with Sulla at Nola, with whom he returned to Rome and proscribed Marius and his followers. After Sulla's departure for the East, Pompeius Rufus was murdered by his soldiers at the instigation of Pompeius Strabo. He was an orator of some reputation.

PYLADES, § 24.

The faithful friend of Orestes, and the husband of Electra, was the son of Strophius and Anaxibia.

PYRRHUS, § 28.

Pyrrhus, king of Epirus, born about b.c. 318, was the son of Aeacides, and, as these names indicate, claimed descent from Pyrrhus the son of Achilles. His father was killed in battle when he was a child, and he was brought up by Glaucias, the king of an Illyrian tribe called the Taulantians. Glaucias restored him to the throne of Epirus when he was twelve years old; but he was again expelled by Cassander, and did not gain secure possession of it until he was 23 years old (b.c. 295). Between that date and b.c. 286 he was engaged in almost constant warfare in Macedonia, part of which he for a time annexed, but was finally driven out of it by Lysimachus.

After five years comparative quiet government in Epirus, he received an invitation in b.c. 281 from the Tarentines to come over to Italy, and lead them in their war against the Romans. Early in the next year he crossed with 25,500 men and a number of elephants. He beat the Romans near Heraclia on the Siris in b.c. 280, and gained by his victory the adhesion of many Italian towns, but failed to advance, as he hoped, to assault Rome. Next year he fought the Romans again at Asculum but without decisive result. He now was invited to go to Sicily, to assist the Siciliots against Carthage; and in b.c. 278, having made a truce with Rome, he accepted the invitation. He was two years in Sicily: but though he was successful at first he did not finally effect much, and in the autumn of b.c. 276 he returned to Italy at the request of the Italian allies. In b.c. 276—5 he was engaged in securing various Italian towns and in recruiting his army; but in b.c. 274 he sustained a decisive defeat at Beneventum at the hands of Curius Dentatus, and returned home. In b.c. 273 he again got possession of the kingdom of Macedonia, and the next year (b.c. 272), accepting an invitation to interfere in the affairs of Sparta, he unsuccess-

fully attacked that town; and thence going in a similar way to Argos he was admitted into the city. But the citadel being in the hands of the enemy, he found it necessary to evacuate the town, and while doing so was killed by a tile which a woman threw at him from the roof of a house. Pyrrhus seems to have been a man of gallant and chivalrous disposition; and, though willing to enter upon any war for the gratification of ambition, he conducted his campaigns without unnecessary cruelty. His conduct in returning the Roman prisoners without ransom left behind him in Italy the good reputation to which Cicero refers in the text. He wrote a book on military tactics in conjunction with his accomplished minister Cineas [*ad Fam.* 9. 25].

ROMANUS, § 41 etc. Roman.

RUPILIUS, §§ 37, 69, 73 and 101.

(1) *Publius Rupilius*, Consul in b.c. 132, in conjunction with his colleague, Popilius Laenas, held the commission to try the adherents of Gracchus. His chief service was in Sicily, where as Consul, and afterwards Proconsul, he brought the Servile War to an end, and settled the status of the towns. When in b.c. 123 Gaius Gracchus became Tribune, Rupilius was condemned for the illegality of his punishment of the followers of Tiberius Gracchus. But he seems to have died before any consequences of this condemnation fell upon him.

(2) *Lucius Rupilius*, a younger brother of the preceding. Like his brother he was a friend of Scipio's, but beyond the fact mentioned in the text, that he failed to obtain the Consulship, we know nothing of him.

SCAEVOLA, § 1.

(1) See **MUCIUS**.

(2) *Quintus Mucius Scaevola*, the Pontifex Maximus, was Tribune in the year of Cicero's birth b.c. 106, and Consul in b.c. 95, and subsequently Proconsul of Asia, in which government he was honourably distinguished for his justice and moderation. He was afterwards made Pontifex Maximus, and was killed in b.c. 82, in the Consulship of C. Marius the younger, having been proscribed by the Marian party. This murder was looked upon with peculiar horror because of the sacred character of his office, his own unblemished reputation, and from the fact that he was dragged from the altar of Vesta to which he had fled for safety. He was a skilful and learned jurist, and many young men attended to hear him give his *responsa*, or legal opinions, and among them Cicero. He published a work on

the *jus civile*, in 18 books, which was regarded as a standard authority, as well as other works. Cicero thus sums up his character as a lawyer and orator, *juris peritorum eloquentissimus, eloquentium juris peritissimus* [*de Off.* 1, § 180].

SCIPIO, §§ 3, 4, 10 etc.

Publius Cornelius Scipio Aemilianus Africanus Minor was the son of L. Aemilius Paullus Macedonicus (see *Paullus*). He was adopted by his cousin, the son of the elder Africanus, and accordingly by the Roman law assumed the names of his adoptive father. His real father's sister, Aemilia, was the wife of the elder Africanus. Scipio was born in b.c. 185, first became distinguished in Spain in b.c. 151, and next served as a Military Tribune at the beginning of the Third Punic War b.c. 149. In this campaign he again so distinguished himself that on returning to Rome to stand for the Aedileship, in b.c. 148, he was elected Consul for b.c. 147, though not a candidate for that office [see *de Am.* § 11], and though being only 37 he was not yet of the legal age (42). He then returned to Africa and in the spring of b.c. 146 took Carthage. In b.c. 142 he was Censor. While on a commission in Egypt he was again appointed Consul, without being a candidate, for the year b.c. 134; that he might put an end to the Numantine war, which had been lingering for nearly ten years, and in which the Romans had sustained many disasters (*reipublicae paene sero*). He took Numantia in b.c. 133 and celebrated a great triumph. When he returned to Rome he found that his wife's brother, Tiberius Gracchus, had just been killed, of which, when questioned, he expressed approbation; a sentiment which lost him much popularity. In b.c. 129 he made a proposal in the Senate to remove the decision of disputes regarding the lands of the allies from the three Land Commissioners appointed under the Agrarian Law of Gracchus. Carbo, a tribune and one of the commissioners, vehemently opposed this; and the people hooted Scipio. He was conducted home, as a mark of honour, by the Senate and many *Socii*, and next morning was found dead in his bed. No investigation was held in regard to his death, but Carbo was vehemently suspected of having caused him to be murdered. The measure Scipio was proposing would have made him many enemies among the citizens, who were jealous of any policy which tended to preserve the rights which the *Socii* had acquired in the domain lands. The constant tradition in Cicero's time was that Carbo was guilty of Scipio's death [*de Or.* 2. 40; *Ep. Fam.* 9. 21; *ad Q. Fr.* 2. 3].

Scipio was a man of wide cultivation, and deeply imbued with Greek learning; and though he left no writings, except some speeches, he was the centre of a set of men of great literary ability; and had the credit of having helped Terence in the composition of some of his plays [Ter. *Adelph.* prol. 15—21]. Of him Mommsen says: ‘The history of Rome presents various ‘men of greater genius than Scipio Aemilianus, but none ‘equalling him in moral purity, in the utter absence of political ‘selfishness and in generous love of his country’ (vol. 3, p. 105). Cicero sums up his achievements thus [*de Rep.* 6. 11]: ‘He ‘destroyed Carthage; he celebrated a triumph; he was Censor; ‘he visited as legate Aegypt, Syria, Asia, Greece; he was ‘chosen Consul for the second time in his absence; he brought ‘a most dangerous war to an end; he crushed Numantia’.

SULPICIUS, § 2.

P. Sulpicius Rufus, born b.c. 124, was Tribune of the plebs in b.c. 88. A brilliant orator, he up to this time had been a supporter of the aristocratic party, and was a personal friend of the Consul Q. Pompeius Rufus (q.v.); but during this year of office he left his party and joined that of Marius, probably to escape a great load of debts. He brought in the bill giving Marius the command of the Mithridatic war instead of Sulla; and when Sulla marched on Rome and Marius fled, Sulpicius was arrested and put to death.

TARENTINUS, § 88, of Tarentum.

TARQUINIUS, §§ 28, 53.

Tarquinus Superbus, the last of the seven kings of Rome, who according to the received chronology reigned from b.c. 534 to b.c. 510, and lived in exile in various places afterwards, dying about b.c. 480 at Cumae. Cicero mentions him as an example of unconstitutional rule, in that he endeavoured to increase the defined prerogatives of the king and become an absolute ruler or tyrannus.

TERENTIANUS, §§ 89 and 93. Terentian, i.e. of Terence.

Terence, the comic poet, who was born at Carthage b.c. 193, came as a slave to Rome, and being set free by *Publius Terentius Lucanus* assumed as usual his patron’s name, and was known as *Publius Terentius Afer*. He died in his 25th year, leaving six plays, in the composition of which both Scipio and Laelius were said to have assisted [*ad Att.* 7. 3].

THAÏS, § 98. Character in Terence’s *Eunuchus*.

THEMISTOCLES, § 42.

Themistocles, the famous Athenian Statesman and General, to whose instrumentality the victory of Salamis (B.C. 480) was mainly due. He was the son of Neocles, and was born about the year B.C. 525. After the Persian war, in B.C. 471, he was ostracised, and retired to Argos. Becoming involved in a charge of Medism he fled to the Persian Court, where he was well received. He promised the King to assist him in future attacks upon the Greeks. But being called upon to fulfil his promise (in or about the year B.C. 460), and feeling unable or unwilling to do so, he is believed to have committed suicide in Magnesia, though some have said that he died a natural death. Thucydides [1. 138], who believed in the latter account of his death, describes him as a man of the most wonderful natural ability. *Life* by Plutarch.

TIMON, § 87.

Timon, son of Echecratides, called the Misanthrope. He was of the Attic deme Colythus and lived in the period of the Peloponnesian war. Aristophanes (*Av.* 1549; *Lysist.* 809—814) alludes to him as a well-known misanthrope who lived in the forest and was a regular ‘limb of the Furies’: and the *Tιμωνος βίος* soon became proverbial for a morose avoidance of human society (see Meineke, *fr. Trag. Gr.* p. 230; Plat. *Ep.* 14); and Cicero elsewhere (*Tusc.* 4. 11. 25—7) refers to him as an example of *odium generis humani*. The incidents used by Shakespeare in his Play are mostly taken from the later authorities, Plutarch (*Ant.* 70; *Alcib.* 16) and Lucian.

TROIA, § 75.

The *Troy* of Homer was believed by the Romans to be represented by the town of Ilium in Phrygia, which had long been in alliance with Rome.

TUBERO, §§ 37, 101.

Q. Aelius Tubero, son of L. Aelius who married a sister of Africanus the younger, daughter of L. Aemilius Paulus. He was a celebrated jurist, and a pupil of Panaetius the Stoic. He was tribune in B.C. 133 along with Tiberius Gracchus, whom he vehemently opposed, as he afterwards did his brother Gaius. He was consul suffectus in B.C. 118. Cicero frequently mentions him with praise, and makes him one of the speakers in his dialogue *de Republica*. VECELLINUS, see CASSIUS.

VERGINIUS, § 101.

Aulus Verginius, a member of the patrician *Virginia gens* not mentioned apparently elsewhere.

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